THE OBMVTESCE OF F. T. TO THE EPPHATA OF D. COLLINS.

OR

The Reply of F. T. to D. *Collins* his defence of my Lord of *VVinchesters* Answere to Cardinall *Bellarmines* Apology. In which Reply M. *Collins* is conuinced of most manifest frauds, falsityes, fooleryes, & lyes.

WRITTEN

By Thomas Fitzherbert *Priest of the Society of Iesus, in defence of his Adioynder impugned by* M. Collins: *wherein the Authors name was cyphred with the two letters* F. T.

Obmutesce, & exi de homine. Marc. 1.
Hold thy peace, and goe out of the man.

Sic est voluntas Dei, vt bene facientes, obmutescere faciatis imprudentium hominum ignorantiam.
1. Petr. 2. v. 15.
So is the will of God, that doing well, you may make the ignorance of vnwise men be dumbe.

Permissu Superiorum, M. DC. XXI.

MVSEVM
BRITAN
NICVM

TO THE HONOVRABLE AND RENOVVNED VNIVERSITY OF CAMBRIDGE,

Thomas Fitzherbert Prieſt of the Society of IESVS, wiſheth all Health, Honor, and true Felicity.

IT may perhaps ſeeme ſtrāg vnto you (dearly beloued, & my much reſpected Countreymen) that I (being a meer ſtranger to you all, and very different from you, both

in ſtate of life, and Religion) doe pre-
ſume to dedicate vnto you this my Re-
ply, written in Anſwere of one, who,
as I vnderſtand, is a man of quality a-
mongſt you, and a principall member
of your Vniuerſity, and therefore by all
likelyhood very much reſpected, ho-
noured, and beloued of many of you,
though perhaps not of all. But the truth
is, that if I ſought protection (as moſt
doe who dedicate bookes, or remune-
ration, as thoſe that write for hyre or
gaine) I would follow the example of
my Antagoniſt, who hath made choice
of no meaner a Patron then of his Ma-
ieſty himſelfe, from whome he may aſ-
ſuredly expect both Princely protecti-
on, and a Royall Reward; but ſeeing
that my end, and deſire heerin is no o-
ther, then the defence of the truth, & of
my ſelf; and that the confidence I haue
in the iuſtice of my cauſe is ſuch, that
I feare no Iudge but Ignorance; I haue
preſumed ſo much of your fauour, as
to remit it to your cenſures, not doub-
ting

ng, but that you being men of iudg-
ent, bred vp in Schooles, & Exercise
all kind of learning, will easily dis-
rne betwixt sleight and plaine dea-
g, shew and substance, falshood &
th, & lay the fault where you find
to which end I require no other fa-
our of you for my part, then your pa-
ence to read this Reply, & to suspend
our sentence, vntill you haue seen the
hole, notwithstanding any preiudi-
te opinio which you may haue alrea-
y conceaued by reading my Aduersa-
yes worke, not hauing seene myne
hich he impugneth, neither hauing
ad other notice of it, as I thinke, then
ch as he hath thought good to giue
ou; which how fraudulent it hath byn
many respects will euidently appear
nto you by the ensuing Treatise.

And now for as much as I thinke
necessary for your better informatio
uching the whole Controuersy, to
duertise you of certaine things, belon-
ing thereto, and first of the ground,

and occaſion thereof, you ſhall vnder-
ſtand, that Fa. *Robert Perſons* of good
memory, hauing begun, and almoſt
ended a worke of his entitled, *A diſcuſ-
ſion of M. Doctor Barlowes anſwere &c.* it
pleaſed Almighty God to call him out
of this life, in which reſpect I vnder-
tooke to finiſh the ſame (being reque-
ſted ſo to do by himſelf in his laſt ſick-
nes) and therefore beginning where
he left, and enlarging my ſelfe ſo far
(vpon iuſt occaſions offered) that my
Anſwer grew to a iuſt volum, I thoght
good to print it by it ſelfe, and to enti-
tle it, *A ſupplement to Father Robert Per-
ſons his Diſcuſſion &c.* And when the
ſame was almoſt finiſhed, and the be-
ginning already ſent to the print, it
was my chance to haue a ſight of my
Lord of *Winthesters* anſwere to Cardi-
nall *Bellarmines* Apology; and to find
therein that the ſubiect thereof was the
ſame in effect, which I had treated with
M. *Barlow*, and that by the occaſion
thereof, diuers places, authorityes, and
argu-

guments which were obiected, as wel by me in my Supplement, as by the Cardinal in his Apology, were pretended to be ãſwered by my Lord of *Vvinchester* in his ſayd worke; whereupon I reſolued to examine and confute my Lords anſwers to thoſe places, authorityes, and arguments, to preuent the cauills of my aduerſary *M. Barlow*, who otherwiſe might perhaps in his Reply (if he were diſpoſed to make any) blame me for not taking notice therof, and either turne me ouer to his Lordſhip for ſatisfactiõ touching thoſe points, or els make vſe of the ſame anſwers himſelfe. And conſidering afterwards that my ſayd Confutation of my Lords Anſwers grew to a greater volume then at the firſt I determined, I thought good to cauſe it to be printed alſo a part, and gaue it the title of *An Adioynder to the Supplement of Fa. Robert Perſons his Diſcuſſion &c.*

When my *Supplement*, and *Adioynder* were diuulged in England, I

expected what would be anſwered t
either of them, eyther by M. *Barlow*, o
by my Lord of *Wincheſter*, or by any o
ther for them: but within a while I vn
derſtood of M. *Barlowes* deceaſe, an
neuer heard more of him, or of any m
that had vndertaken to anſwere fo
him. And ſome fiue or ſix yeares afte
(when I imagined by my Lord of *Win*
cheſters long ſilence that my Adioynde
had beene forgotten) I heard that on
of your Vniuerſity had anſwered it fo
his Lordſhip, and there paſſed many
moneths before I could get a ſight o
it, or vnderſtand ſo much as the name
& quality of the Author. When I ſaw
it, and found the title to be, *Epphata t*
F. T. I do aſſure you I wondred not
litle, what had moued him ſo to entitl
it, as whether it was only a bare alluſi
on to the ſound of the two letters F. T
(which me thought was to light a mo
tiue for ſo graue a man, and ſerious
a matter) or that he imagined me to b
become ſo dumbe, and deafe, that
ſhould

ould needs to be coniured with that
ord of our Sauiour to make me heare
m, and anſwere him; wherin neuer-
eleſſe I muſt needes confeſſe he had
ore reaſon, then he was aware of; for
ch was at that tyme the infirmity of
y body growne by frequent diſeaſes,
cident to my declyned age, & weake
onſtitution, that I was reſolued to be
lent from thenceforth, howſoeuer I
ould be prouoked, and to deſiſt from
ch laborious exerciſes, and ſtudyes,
s required more health, and ſtrength,
en my yeares, and weaknes could af-
ard: yet when I had peruſed ſome
ood part of his worke, and noted as
el his manner of writing, as the ſub-
ance of his diſcourſe, & that he pre-
nded ſo to confute my Adioynder,
not only to anſwere euery chapter,
ut alſo euery Paragraffe, & as he ſaith
his preface to the Reader, to *leaue no*
part of the whole vnexamined, and yet
euertheleſſe that he neuer ſet downe
y wordes fully, but either his falſe

conſtruction of them in a different let-
ter (as if it were my text) or ſo lamely,
that the ſubſtance, pith, & force ther-
of neuer appeared (whereby he both
ſayd himſelfe, and made me ſay wha-
he liſt, without any feare of controule)
beſides that I diſcouered in him by the
way ſo many egregious fraudes, and
falſityes in the abuſe of the ancient Fa-
thers, Hiſtoriographers, and other au-
thors, ſo cunningly couched, and co-
loured many times, that it was not eaſy
to be perceaued; & all this ſo bũbaſted
with the vaine oſtentation of Greeke
pedanticall phraſes, thraſonicall brags
& triumphãt exaggerations, that to a
vnwary Reader (yea almoſt to any tha-
hath not ſeen my Adioynder) he migh-
ſeeme to trample me vnder his feet, &
to haue got a notable victory. Hauing
I ſay, noted all this, and being iuſtly
moued thereby to indignation (in reſ-
pect of the iniury offered as well to our
Catholike cauſe, as to my ſelfe) I reſol-
ued preſently to giue way to his *Epha*

, that it might worke in me the effect hich he ſeemed to deſire, that is to ſay breake my determined ſilence; and et ſo, that I might hope withall to op his mouth, not by a formall con-tation of his whole worke (which I old both for a needles, and for a loſt bour) but by ſome briefe, & yet clear iſcouery of his fraudulent dealing, ſuch ſort that it ſhould euidently ap-eare to any indifferent Reader, that he eſerueth no other anſwere, then ſuch might diſplay him to the world for a otorious falſificatour, and cooſener, the higheſt degree.

This then being my intention, I aue laboured to performe it in this y Reply, with ſuch pregnant proofs, nd manifeſt examples of his forgery, nd falſity, that they can admit no co-our, nor ſhadow of excuſe. And the-efore as he thought good to imitate ur Sauiour in the vſe of *Eppbata*, to ake me heare, and ſpeake when I eant to be ſilent; ſo I haue thought

it

it not amiſſe to ſeeke to ſtop his mouth with *Obmuteſce*, in imitation alſo of our Sauiour, who did therewith put to ſi-lence a iangling, and tatling Diuell, ſaying, *Obmuteſce, & exi de homine. Marc.* 1. For albeit I preſume not to do a mi-racle, as our Sauiour did, yet I may well hope that my *Obmuteſce*, ſeconded with verity and truth, ſhall haue as much force to put him to ſilence, as his *Eppha ta* grounded vpon falſehood & fraud, hath had to make me ſpeake: and thereupon I haue made my title, as you ſee to be, *The obmuteſce of F. T. to the Eppha ta of D. Collins*: but how wiſely, or foliſhly, I haue done there-in, I am content to leaue it to your cenſure: only I will ſay this for my fur-ther excuſe, that if my Aduerſary had reaſon for his *Eppha ta*, I think I had no leſſe for my *Obmuteſce*; if he had none but plaid the foole in his, I haue follow-ed neuertheleſſe the counſayle of the Wiſe man, in anſwering a foole accor-ding to his foliſhnes, *Prou.* 26. Thus much

uch concerning my Title.

Now then you ſhall further vn-
erſtand, that albeyt my firſt, and
incipall intention was (as I haue
id) only to diſcouer certayn notable
audes and falſityes of his in a little
mphlet of a few leaues (to ſhew the-
by that he is not worth the anſwe-
ng) yet conſidering afterwards that
me perhaps might think that he had
other thinges ſaid ſomewhat to the
rpoſe, and that therefore I durſt not
ckle with him hand to hand in a ſin-
e combate; I thought good to exami-
ne ſome part of his worke in order as it
eth, for ſome one poynt or queſtion
controuerſy; and ſo I haue followed
s footeſteps for more thē fifty pages,
ſwering many obiections, and argu-
ents which he vrgeth mightely out
S. *Auguſtine* concerning the ſuprea-
e authority of the Sea Apoſtolique.
nd this I haue done in ſix Chapters
e more amply, becauſe it ſeemeth by
oſtentation, and triumph, that he

hath

hath pleaſed himſelfe therein excee
dingly, though you ſhall ſee, that h
hath notably bewrayed, not only hi
own ignorance and folly, but alſo h
bad conſcience, and little honeſty
whereby you may alſo conceaue hov
eaſy it would be for me to anſwer hi
particulerly to euery thing; to hi
ſhame, if I had leaſure, and would loo
ſo much tyme to do it.

And yet for your further ſatisfa
ction, and his greater confuſion I hau
added ſix other chapters, touching th
Inuocation of Saynts, and the Vener
tion of theyr holy Reliques, with in
tention neuertheles, for breuityes ſak
not to deale therein with his impert
nent fooleryes (which are inumerable
but to diſcouer only ſuch of his euide
and inexcuſable fraudes, as ſhould oc
curre in debating with him ſome pa
of the ſaid queſtion concerning praye
to Saints. And thoſe I haue thoug
good to repreſent vnto you for exā
ſake only, that you may thereby ta

a skan

kantling of the reſt of his worke.
r, to vndertake to lay open all his
udes, and cooſenages that may be
ſerued in his whole Treatiſe, were
leſſe then to vndergo the labour of
rcules, to purge the filthy ſtable of
geas, as you will perceaue by the
ltitude, & enormity of thoſe which
aue diſcouered in this Reply, and
in him ſo thick heaped one vpon
other, that you will eaſely iudge
whole worke to be compaginate of
thing els but fraudes; amongſt the
hich alſo, none is more ordinary, or
narkeable then his wilfull corrup-
n of the ancient Fathers, of whom
y few, or none haue eſcaped his
gers (as I may ſay) Scot-free; in ſo
ch that within the compaſſe of two
ues of his, I haue noted his notable
ſe of no leſſe then ten holy Fathers,
d ancient Authours, to wit, *S. Am-*
ſe, *S. Auguſtine*, *S. Hierome*, *S. Chry-*
ome, S. *Gregory* the great, *S. Gregory*
Towres, *Optatus*, *Theodoret*, *Sozomen*,
and

and *Victor Vticensis*, as you may see
my eleauenth Chapter: wherto if
add his fraudulent handling of my t
in the dissimulation, lame allegatio
and peruerse construction of it,
changing the state of the question,
contradictions, his manifest lyes,
foule ouersights, his vayn Argume
more forcible many tymes agai
himselfe, then against his aduersa
& lastly his other impertinencyes, a
fooleryes, it wilbe hard to determy
whether is greater, his fraud, or
folly; albeyt the latter is so notori
thoughout all his work, that I can
but wonder, how he got so much rep
tation among you, as to be doctour
yea and to be approued for a publi
Reader, & Writer; or that my Lord
Winchester, would eyther admit h
for his champion, or could hould hi
selfe to be sufficiently defended by h
in this work of his, which I make
doubt but his Lordship saw before
was published, and therefore could

t note therein how miſerably he
eadeth for him, how often he becom-
eth non-ſuite, and abandoneth him
ite; and that his fraudes and cogge-
es would be moſt manifeſt to any
at ſhould but confront his Anſwere
ith my *Adioynder*, whereof I am for-
d to lay down whole pages, and lea-
s in euery chapter to ſhew his perfi-
ous treachery aſwell in corrupting
y text many tymes, as in peruerting
e ſenſe of it, which (as I haue ſaid)
very ordinary in him; in ſo much
at I may well ſay of him as *Tertullian*
th of all Heretikes in generall, tou-
ing theyr handling of holy ſcripture;
ntum veritati obſtrepit adulter ſenſus,
antum corruptor ſtilus lib. de præſcript.
. 17 Beſides that, my Lord might
y well ſee, that whereas his Lord-
ps reputation is deepely wounded
h the imputation of many foule fal-
es, and fraudes, wherewith I char-
his Lordſhip, this his aduocate hath
diſcharged him of any one, but

only of a falsification of a place of
Ambrose which I obiected to his Lo
ship (because I found not some wor
of the text in two or three seuerall i
pressions, which I had seene, and e
amined) of which imputation I no
acknowledge his Lordship to be ful
cleared by certayne printes produc
by *M. Collins*, which haue the text
my Lord alleadgeth it; albeyt neith
my Lord nor he hath gayned any thi
thereby for theyr cause, as I haue sh
wed euidently in my sixt chapter. An
truly this is the only seruice that *M*
Collins hath done his Lordship in
his prolixe, and tedious Treatise.

Therefore seeing it hath not ple
sed my Lord to pay his own debt hi
self, but to put me of to *M. Collins*, wh
hath tendred me payment in suc
false money, that I haue no reason
accept it; his Lordship cannot blam
me if I do not giue him a quitance, bu
hould them both for my debters, vnti
the one of them do make me bett
paymen

yment, or proue at leaſt the money
be good, which I haue here reiected
falſe, and counterfaite. For if my
ord, M. *Collins*, or any other can ſo
o, I will acknowledge my ſelf to be
tiſfyed for the whole. And of this I
ill deſyre no other iudges but your
lues. Only I will beſeech you, that
M Doctor *Collins* do reſolue to iuſti-
his counterfait coyne, you will do
e the fauour, or rather the right, to
ake tryal of the truth by the touch-
one; I meane by cõparing his anſwer
ith the text of my *Adioynder*, and
this my reply, and not otherwayes
beleeue him: for if in ſo doing you
nd, that I haue done him wrong in
refuſing his payment, truly I will not
nly accept it for good, and lawfull,
t alſo acknowledge my errour, and
ake both him, and my Lord pardon.
he like alſo I requeſt of you (not
a matter that any way toucheth my
rticuler, but that concerneth your
lues, and the honour of your Vni-

uerſity) to wit, that when you heare him at any tyme labour to confute, or to traduce Catholicke writters, *ex cathedra*, I meane in his publicke lectures or ſermons, you will examine his allegations, & aſſertions by the Authours thẽſelues, ſeeing that he maketh no cõſcience, nor ſcruple to belye, corrupt, and peruert all kind of Authours ancient, and moderne (and eſpecially Cardinall *Bellarmine*, and the Ieſuites) as you ſhall euidently ſee in this my reply by many examples; which if you doe well conſider, you will no doubt think that to be true in him, which S. *Auſtin* ſayd of the Pelagians of his tyme, viz. *frontem illorum non eſſe frontem*, that his forehead is no forehead, ſeeing he is not aſhamed of ſuch enormious, and prodigious impoſtures, as you ſhall find to abound in him euery where.

This being ſo, I leaue it to your prudent conſideration, what a deſperate cauſe my Lord of *VVincheſter*, & *M. Collins* do mayntayne, ſeeing they

are

re forced to defend it with ſo much falſehood, as I haue diſcouered firſt in my Lord, & now in *M. Collins*, who hauing vndertaken the defence of his Lordſhip & finding him, as I may ſay, ouer the ſhoes in fraudes, and falſityes, had no other way to deliuer him, then to run himſelf ouer the eares to fetch him out, that is to ſay, to become *gnauiter impudens*; and no meruayle, ſeeing that a lye can neuer be defended with truth, nor one errour without many, and euer the longer the worſe. And therefore I make account, that if M. *Collins* do attempt to iuſtify his former fraudes, he muſt perforce paſſe the bounds of all modeſty, conſcience, & ſhame, and ſhew himſelfe to be the impudenteſt fellow, that euer liued, albeit I verily think, that when you ſhal haue ſeene how farre he hath exceeded therein already, you will be of opinion that he cannot go one ſtep further.

But if you thinke that in all this, I do but exagerat ſome ſmal ouerſights

of his out of paſſion, I beſeech you to ſuſpend your iudgment vntil you com to the ſixt, and ſeauenth chapter, where I do purpoſely vndertake the diſcouery of his fraudes, and from thenceforth note well what you find, & then iudg of him and me, as you ſhall ſee cauſe. And this ſhall ſuffice for the preſent; for in the Concluſion of the whole, I meane to ſay ſomwhat more vnto you concerning him, as alſo vnto the Reader in my Preface, wherein you may ſee (if it pleaſe you) my Anſwere to certaine calumnious cauils, and obiections of his cõcerning my ſelf, whereof I will remit the iudgement to any indifferent Reader; not doubting but to diſcouer therein no leſſe fraud then in the reſt, with ſuch groſſe ignorance and exorbitant malice on his part, that my *Obmuteſce* ſhall haue the deſired effect, and ſtop his mouth, in ſuch ſort, that I may truly ſay with the Pſalmiſt, *Obſtructum eſt os loquentis iniqua*. Pſal. 62.

THE

THE PREFACE TO THE READER.

Wherein certaine malicious cauills, & opprobrious reproaches obiected against the Author by *M. Collins* in his Preface, are fully answered; and his notable fraud, folly, and grosse ignorance, euen in Grammer is discouered.

EORASMVCH as I haue already declared in my Epistle Dedicatory, the groundes and causes of this Controuersy betwixt M. Collins *& me, and his fraudulent manner in answering my Adioynder, togeather with my whole drift, and scope*

in the ensuing reply, I will now gentle Readers) endeauour to giue you satisfaction in this Preface concerning some ignominious aspersions, which he laboureth in his Preface to cast vpon my reputation, whereby I hope to make it appeare vnto you, that Verbi oris eius iniquitas & dolus. *Psal.* 35. The words of his mouth, are nothing els but iniquity and deceit: *and that therefore,* Conuertetur dolor eius in caput eius, & in verticem ipsius iniquitas eius descendet. *Psal.* 7. *His sorrow shalbe turned vpon his head, and his iniquity shall descend vpon his owne crowne. Neuertheless my meaning is not to trouble you, or my selfe with the answer of many trifling obiectiõs, maleuolous cauils, or scurrilous scoffs (which occur euery where in him in such aboundance, that if I should but take knowledge of them this Preface would grow to a volume) but my intention is to say somewhat briefly to those points only, which may seeme most to import, and being most vrged & amplyfied by him, may perhaps breed some scruple, or doubt in the Reader.*

1. Therefore whereas he insinuateth, that he could touch me if he list, with personall vices, I will let it passe as an idle vaunt of an idle brayne, seeing that I find in diuers parts of his worthles worke, that he knoweth not as yet the condition, and quality of my person. For albeit he sayth truly of me, that I am a Iesuite (as I am indeed, I humbly prayse God for it) yet he holdeth me for a lay, and a marryed

ſuit, ſhewing his ignorance as well of my preſent ſtate (who haue beene vnmaryed, and a Prieſt theſe twenty yeares) as alſo of the cuſtome of the Catholik Church, which doth not admit to Prieſthood any that are marryed, and liue with their wiues: ſo as I ſee not what he can truly vnderſtand of my more priuate and ſecret demeanour, when he ſo much miſtaketh my publique profeſſion and quality, wherof no man is ignorant that knoweth me. Therefore ſet as much as he promiſeth his Reader to giue him a taſt of my conditions, and Ipirit, out of myne owne wryings, and eſpecially out of my Adioynder, by the diſcouery of ſoure ſpeciall thinges, which he ſayth he hath obſerued therein, (to wit, my vanity, my vilency, my ignorance, & my circumſtance) I will examine how well he hath performed his promiſe; and I doubt not but you will find, that he hath not only fayled in all, but alſo foyled himſelfe notably, diſcouering in himſelfe both great fraud, and groſſe folly.

2. Firſt then for my Vanity, he ſayth in the fourth page of his Preface thus: It is worth the conſidering how euery where he coupleth himſelfe with the Cardinall, and ſometymes iets before him, ſometymes behind him, like the fantaſticke wooer that Ouid deſcribes, & modò præcedit, ſequitur modò. Thus ſayth M. Collins. And why forſooth? Mary becauſe I ſay in my Adioynder pag. 68. Places

alleadged by the Cardinall, and my ſelfe. *And againe, pag.* 38. The law *Inter Clara* alleadged both by the Cardinall, and me. *And againe pag.* 356. Twelue Fathers alleadged by the Cardinall and me, and the like in diuers other places: *but moſt ridiculous ſayth* M. Collins, *where I go before the Cardinall, and when I ſay:* Obiected as wel by me, as by the Cardinall. *And againe in another place*, The Biſhops anſwere to *S. Cyprian*, makes as much againſt me, as againſt the Cardinall. *All which M. Collins taketh to be* feathers of my frantique ambition, ſcattered euery where throughout my worke. *Wherto he alſo addeth the frequent mention, which I make of my* Supplement, *becauſe I ſay many tymes*, As I haue noted, & ſhewed in my Supplement: A quality, *ſayth M. Collins*, ſomewhat vnuſuall amongſt Writers that are not ſtarcke madd, to beate vpon their owne, eſpecially ſo often. *So he, with a great deale of other idle ſtuffe, and bitter taunts touching both theſe points, which I omit as well for breuityes ſake, as becauſe his booke, I am ſure, is ſo common amongſt you, that I need not to be ouer tedious in laying downe his text.*

3. *Now then beere you ſee, what he ſayth of my* Vanity, *and how well he proueth his imputation thereof; wherein he beginneth to play his prize, that*

hat is to ſay, to practiſe that kind of fraud, which he ontinueth for the moſt part throughout his whole worke, I meane his diſſimulation of my text, and of he circumſtances of the matter in queſtion betwixt vs, by which meanes he doth charge me with what he liſt, without feare to be controuled by any that hath not my Adioynder, *to confront with his anſwere, as you ſhall now euidently ſee in this, whereby you may the better iudge of the reſt.*

4. *Therefore to diſcouer his cozenage in this point, you are to vnderſtand the cauſe, why I do ſo often ſpeake as well of the Cardinall, and my ſelfe, as alſo of my Supplement. This doth appeare ſufficiently in the very title of my booke, which is this:* An Adioynder to the Supplement of F. Rob. Perſons his diſcuſſion of M. D. Barlowes anſwere &c. conteyning a diſcouery, & confutation of very many foule abſurdityes, falſityes, and lyes in M. D. Andrewes his latin booke intituled: Reſponſio ad Apologiam Cardinalis Bellarmini &c. *Thus did the Printer ſet downe my tytle, and added further that the ſayd* Adioynder *was* written by F. T. author of the Supplēent, to iuſtify certaine places, and authorityes alleadged as wel by him, as by the Cardinall in his Apology, and pretended to be anſwered by M. Andrews.

5. *VVho now is he, that ſeeth this, and doth*

not

not euidently ſee withall, what reaſon I had to make mention of my ſelfe many tymes togeather with the Cardinall, ſeeing that the ſpeciall ſcope of my Adioynder was to confute the Anſweres of my Lord of Winchester to certain places, firſt alleadged by the Cardinall, and cyted after by me, in my Supplement, ſo as my intention was to anſwere for vs both, for ſo much as concerneth thoſe authorityes or arguments, which were common to vs both. And this I ſay was euident inough by the very title of my Adioynder. Beſides that, I alſo declared the ſame expreſly & amply in the very firſt chapter thereof, wherin I ſignifyed, that when I had well neer ended my Supplemēt, I chaunced to haue a ſight of my Lord of Winchesters anſwere to Cardinall Bellarmines Apology, and found therein that his Lordship pretended now and then to anſwere ſome places, authorityes, and arguments which had been obiected by me to M. Barlow in my Supplement, and that therefore fearing, that if I did not confute the ſayd anſweres of my Lord of Winchester, M. Barlow might either blame me for not taking notice thereof or perhaps make vſe thereof himſelf, I reſolued to examine and confute them.

6. As for as much as my meaning was not to anſwere my Lords whole worke, or any part thereof further then thoſe places, authorityes, or arguments ſhould giue iuſt occaſion; I ſignifyed diuers tymes, that the place which I handled was cyted, not only by

me,

ne, but alſo by the Cardinall, to the end it might ap-
eare, that I kept my ſelfe ſtill within my compaſſe,
nd did not extend further then to thoſe authorityes,
r arguments, which as I haue ſayd were common to
s both, or had dependance thereon, and contayned
ithall ſome notable fraud, or falſity. This then be-
ng my only drift, and intention in my Adioynder,
an any man with reaſon blame me, or aſcribe it to
anity, that I mentioned my ſelfe now and then
geather with the Cardinall, hauing vndertaken to
nſwere for vs both.

7. The like I ſay alſo for the mention I make
herwhiles of my Supplement, as that hauing
eated therein diuers thinges at large, which occur-
ed afterwards to be touched in my Adioynder,
nd might haue requyred ſome large diſcourſe, if I
ad not handled it before) I referred the Reader of
y Adioynder to my Supplement for thoſe
atters already handled therin, to auoyd the need-
ſſe repetition thereof; beſides that it appeareth eui-
ently by the Printers Epiſtle, to the Reader, that my
tention was to haue had the Supplement, & the
dioynder bound both in one volume, albeit the
rinter altered my deſigne becauſe it ſeemed to him,
at the volume would be ouer great: ſo as my inten-
n being conſidered, it may eaſily be conceaued how
perfluous, and ridiculous it would haue beene
haue repeated in my Adioynder thoſe thinges,
hich I made account might be eaſily ſeene in my

Supple-

Supplement, *euen in the ſame Volume.*

8. *Now therefore iudge, good Reader, what* Vanity *it was in me to make mention of my* Supplement, *as often as I had iuſt occaſion to remit my Reader thereto for his better ſatisfaction concerning thoſe points, which I had already treated more amply therein. And conſider I pray you withal both* M. Collins *his folly, and his fraud: his folly in that he picketh ſuch an impertinēt, & foolish quarrel againſt me without any ground, or cauſe giuen on my part, his fraud in that he abuſeth both me, and his Reader, in diſſembling all that in my* Adioynder *which ſufficeth to cleare me of the imputation wherewith he chargeth me. Thus much for the firſt point.*

9. *The ſecond is my* Virulency, *as he calleth it, becauſe I ſpeake ſometymes sharply to my Lord of* Winchester, *retorting vpon him many cōtumelious ſpeaches, which he vſed not only againſt Catholiques in generall, but alſo particularly againſt Cardinall* Bellarmine, *calling him* lyar, *and dotard, and againſt all Popes (tearming them* Antichriſts) *yea againſt* S. Peter *himſelfe, whome he blaſphemouſly called* caput morbidum, *and* verticem malè ſanum *) beſides the notorious calumnies, and vntruths which he inuented, and vttered againſt the* Ieſuits; *all which I muſt needes confeſſe moued me other whyles to ſome aſperity of ſpeach, to make him ſee how true it is which the Comicall Poet*

ſayth

ſayth, Qui dicit quod volt, audiet quod non volt. *But whatſoeuer paſſed in that kind in my* Adioynder, *I hope his Lorſhip cannot take any iuſt offẽce at my manner of treating him in this my reply, wherein you ſhall find, that I beare all due reſpect to his Lordship otherwiſe thẽ I did in my* Adioynder, *the reaſon whereof I thinke good to yeild you, becauſe I make no doubt, but that you of your ſelues, will note the difference, and perhaps deſire to know the cauſe.*

10. *The truth is, that when I wrote my* Adoynder, *I did not know in his Lorſhip any true title of Honour, or Diguity, Eccleſiaſticall or Temporall, which might mooue me to eſteeme or reſpect him otherwayes then as a priuate perſon; for albeit he was then called Biſhop of* Ely, *yet I could not (according to our Catholike doctrine) acknowledge either that title, or any Epiſcopall authority in him, being no other, but a meere lay man, and conſequently voyd of all Eccleſiaſticall function, and dignity, in which reſpect I gaue him no better title thẽ of* M. Andrews: *but ſeeing he is now aduanced to the ſtate of a priuy Counſellour to his Maieſty, I do moſt willingly yeild him the reſpect, and honour due to his place and quality; and therefore do not only forbeare all vnreuerent manner of ſpeach, but alſo treate him with the Honourable ſtile of Lordſhip, as one of the Lords of his Maieſty moſt Honourable priuy Counſell. And whereas I call him alſo my Lord of* Wincheſter, *I*

wiſh

wish it to be vnderstood, that I do not acknowledg
therby to be a Bishop (for the reason before declared
but that I do it, because I will not deny to any Cou
sellour of his Maiesty any Honorable stile, or tit
which is commonly giuen him, so as it may be vnde
stood to be abstracted from all spirituall power a
authority, as I conceaue this may be, and therefo
I do so intend it: And this I say, notwithstandi
M. Malons pretended Register, whereby he labo
reth to iustify the consecration of the first pretende
Bishops in Queene Elizabeths tyme; which ha
been so fully answered by our learned countryman M
D. Champney, that there remayneth no furth
doubt, or scruple concerning that matter.

11. And now to returne to M. Collins, I
doubt not but that considering how much he mislike
th, and how seuerely he reprehendeth the virulency
which he would haue you conceaue in me, you cann
but imagine, that he is eyther a very mirrour of mo
desty, or at least void of all malice, and virulency
or els you must needes hould him for a very foole, t
blame that in other men, wherein he is faulty him
selfe; for turpe est doctori &c. But truly he is
far from moderation in that kynd, that he surpasseth
all that euer I haue read, for rayling, and scoulding
more like a curst Queane, then a graue Doctor, wor
thy of the chiefe chaire in the Noble Vniuersity o
Cambridge. This may appeare by the most viru
lent & exorbitant inuectiues which he maketh euery
when

here against the Iesuits, & by the names which he
uenteth for me, not contenting himselfe to call me
lle, gull, foole, noddy, wretch, and such like,
ut also false Theefe, Rustique, arrant
Clowne, Dogge, Mastiue, Curr, Lither
ellow, Hobby-horse, Rakeshame, & Sou-
erly fellow, without any other occasion, then be-
ause he cannot tell how to answere me otherwise,
ut only by bragging, boasting, and rayling vpon
e, as if I had committed some notable errour, or ab-
rdity, when he either dissembleth, or els corrupteth
y text in such sort, that he maketh me say what he
st, and then triumpheth vpon his owne fraud, as if
e fault were myne; whereof you shall see many most
uident examples in this my Reply. But as for his re-
roachfull, and reuyling speaches, I little regard thē,
nowing from what spirit they proceed, I meane a
irit that rather deserueth to be coniured with an
xorcisme (such as our Sauiour vsed to the tatling
iuell, when he sayd, Obmutesce, & exi de ho-
nine, Marc. 1.) then to be answered in writing;
nd therfore it is no more wonder to heare him raile,
nd rage, then to heare a goose hisse, or a dogge barke
r to see a serpent spit his poyson, or any other crea-
ure to do according to his kind. And thus much for
e second poynt.

11. The third is my Ignorance (forsooth)
n the latin tongue, for he is loath, as he sayth, to
earch my more hidden schollership, and yet

there was no remedy but that he muſt needs firſt ha
a fling at my greeke (though by the way of a Par
theſis only) taxing me for the word ἐμπιψοῦσα, as
for λαβὶ γόνων, accepit genua, and for ἰλαβὶ
qualis; but as for the firſt, to wit, ἐμπιψοῦσα, whi
I cyted out of Homer, it was an euident errour
the print, eaſily committed in the change of the t
letters ι and φ, into ι and ψ, ſo as the word should
ἐμπιφοῦσα. And I doubt not but that the indiffere
Reader will eaſily conceaue, that this may well ha
happened without any fault of myne, if he conſid
that my Adioynder was printed many hundre
of miles from me; whereas M. Collins his booke
being printed vnder his owne noſe, is ſo full of faul
eſcaped in the print, that he hath corrected in a tab
for that purpoſe very neere 60. beſides many mor
which may be noted, and are not corrected. An
whereas ſome of thoſe which are there ſet downe a
in Latin, ſome in Greeke, and ſome in English. I
thinke he would hold me to be very impertinent, if I
should taxe him with ignorance in any of the thr
tongues for any of thoſe errours, though they were n
corrected. But as for λαβὶ γόνων, ſure I am that th
wordes are ſo in Homer, Iliad. 1. and therefore I
cannot gheſſe what he blameth therein, except per-
haps he be himſelf ſo ignorant, as to ſay, that is shou
be ἰλαβὶ γόνων, not knowing that the Poets doe ca
away the augment, when occaſion requires. And i
the Latin tranſlation doth diſpleaſe him, and tha

perhaps

erhaps he would ſay, prænendit genua, and not ccepit genua, I graunt indeed that it might be ayd ſo more elegantly, but ſeeing that λαβεῖν doth ommonly ſignify accipere, it ſeemed to me ſufficient o giue the more litterall, and common ſignification f the greeke word, and not to hunt after elegancy. aſtly whereas he carpeth at ἴσος, for æqualis, ſaying alſo that Father Eudæmon Ioannes tript at he ſame ſtone, I know not what fault he findeth either in the greek or in the Latin; for if he ſhould deny hat ἴσος, or yet ἴσος doth ſignify æqualis, he ſhould e too to ignorant, and abſurd; and ſure I am, that he will not deny it, but will haue it to ſignify ſo; & therore I wonder why he ſayth, that it is the ſtone wherat we tripped, ſeeing that neither of vs deny it, albeit we do indeed both ſay that it doth ſignify alſo ſimilis, like. And if that be the petra ſcandali wherat we ſtumbled, why doth he not confute it, or at leaſt make ſome mention of it? For all that he ſayth concerning my ignorance in this point, is this: Alſo, ſayth he, ἴσος for æqualis pag. 44. the very ſame ſtone that his reuerent Father tript at before. So he, wherin you ſee, he ſpeaketh not a word of ſimilis, but only of æqualis, which neuertheleſſe both my Lord of Winchester, and he himſelf do take to be the true ſignification of ἴσος, and therefore they vrge againſt vs the wordes æqualia priuilegia, in the latin tranſlation of the Councell of Chalcedon, where the Greeke is ἴσα πρεσβεῖα,

ſo as you may marueile with me, what the man meaneth heere; and note alſo how ſubſtantially he proueth my ignorance in the Greeke: therefore now let vs ſee what he ſayth to my Latin.

13. *Firſt, ſayth he* pag. 40. cap. 2. num. 3. *becauſe the Biſhop had ſayd,* legat canone mu-
« ſtum, ne maiora ſed æqualia ſint priuilegia
« &c. *He thus:* whereas he ſayes that the Coū-
« cel of *Chalcedon* did by that Canō giue to the
« Biſhop of Conſtantinople *ne maiora ſed æqua-*
« *lia priuilegia* &c. *which though it be the reſerued*
« *of the word* ne *in both places, yet euery meane Latiniſt eaſily ſees, that* ne *ſhould haue beene turned into*
« non *in the later place, if he meane any ſenſe ſhould*
« *be in his ſentence, as he began it, and therefore I can*
« *impute it to nothing but to his lacke of skill in the rudiments.* Thus ſayth M. Collins, *wherin I beſeech you to note, that he himſelfe acknowledgeth that in my allegation of my Lords words, I preſerue the word* ne, *euen as my Lord hath it, though he ſayth it ſhould haue beene turned into* non *to make it good Latin in the later place where I repeate it; which obiection of his would haue beene of little force if he had not fraudulently ended his allegation of my text with an &c. inſteed of ſetting downe my tranſlation of my Lords words which immediatly followed. For hauing ſayd (as you haue ſeene heere alleadged by him) That* the Councell of *Chalcedon* did giue to the Biſhop of *Conſtantinople*, ne maiora ſed æqua-

lia

a per omnia priuilegia, *I tranſlated thoſe la-*
n words thus, not greater but equall priui-
dges in all thinges, *wherby you may euident-*
ſee, that I tooke ne *for* non, *tranſlating* ne ma-
ora, *not greater, though I was ſcrupulous to repeat*
y Lords words otherwayes then I found thē in him,
na therefore I preſerued the word ne *in both places,*
ecauſe my Lord hath ne *&* not non: *for I know not*
ny ſuch r le of conſtruction, or congruity to be obſer-
d, betwixt Latin, and Engliſh, as might bind me
alter his Latin word, when I meant to giue the
ue ſenſe of it, as you ſee I did in tranſlating it, which
I haue ſayd M. Collins *diſſembled, and con-*
aled, leaſt it might help to diſcouer the vanity of his
uill; and therefore whereas he ſayth, that ne *ſhould*
aue beene turned into non *in the Latin. to make*
ue ſenſe in my ſentence, I remit it to thy iudgment
ood Reader, whether taking the Latin together
ith my tranſlation (which he concealed) the ſenſe be
ot both true, and cleare in my ſentence, and his ſolly
nd fraud notorious in this his firſt inſtance; ſo as
ow I may paſſe to the ſecond, which you ſhall ſee to
e more friuolous, and ſoolish then the former.

14. *He alleadgeth the words of my* Adioyn-
er *out of my ſecond Chapter nu.* 6. *pag.* 42. *where*
ſay thus: It is ſayd expreſly of the Church
f *Conſtantinople* that it ſhould be magnifyed
& extolled as old *Rome* was, ſecundam poſt
llam exiſtentem. *Thus ſayd I, which he lay-*

eth downe, and then proceedeth in theſe wordes:

« This is the letter I graunt, in the Councell
« of Chalcedon, but almoſt killing Priſcian, as
« he ſets it downe, for ſecunda poſt illam exiſtens,
« the Church of Conſtantinople (to which that
« refers) being Eccleſia, and not Eccleſiam, in his
« period, & ſo to be tranſlated if it were to be
« put in Latin. So he. Graunting as you ſee, that
I lay downe truly the Latin words (to wit ſecunda poſt illam exiſtentem) as they are in the Councell of Chalcedon, albeit being referred to the English which goeth before, they do not, as he ſuppoſeth, make good conſtruction with it, and ſo do almoſt kill Priſcian. But this is much like vnto the former, for whereas I had a little before alleadged the whole Canon of the Councell in English & concluded the ſame with thoſe wordes in Latin (which were the very words of the Councell, and moſt to be noted for the matter then in controuerſy) I had occaſion a little after to vrge the ſame words, and repeated them againe in ſuch ſort, as M. Collins hath noted, tranſlating them immediatly thus, being the ſecond after her, which tranſlation being alſo concealed by M. Collins, as the former was, agreeth both with the Latin, which I alleadged, and with the English which went before, and made the ſenſe perfect; ſo as all the incongruity which M. Collins doth imagine in my wordes, is betwixt the Latin and the English; and therefore to make good this his conceit of

rrour and ignorance in me, he muſt frame ſome new Grammer with rules, and precepts ordayning a new nd of cõſtruction (neuer yet heard of) to be obſerd betwixt two diuers languages, whereof indeed I acknowledge my ſelfe to be ignorant.

15. *But what will you ſay, if he himſelfe do iuſtify me in this, and eyther defend me againſt him elfe, or els condemne himſelfe of ignorance aſwell s me? will you not take him for a very wiſe, and onſiderat doctor? In the 4. chapter of my Adionder, alleadged a place of* Optatus, *beginning thus;* Legimus principem noſtrum &c. we read hat Peter our Prynce receaued the wholſome keys againſt the gates of hell *& c. And* M. Collins *comming to anſwer this place in his 4. hapter. nu. 27. ſaith thus. Yet in the ſame booke* Optatus calles Siricius in playne tearmes not *princeps noſter, but ſocius noſter, our fryend, nd fellow. Thus ſayth* M. Collins, *and now I ay ſay to him, as you heard him ſay to me a little efore,* (mutatis mutandis) this is the letter I grant in Optatus, but almoſt killing Priſcian, as he ſets it downe; *for as* M. Collins *exacteth of me a Grãmaticall conſtructiõ etwixt the latyn and the English in the former ſentence, ſo may I alſo,* eodem iure, *exact the ſame of him here betwixt the verbe* call, *and the nownes* princeps, *and* ſocius, *which ſhould therefore be in the accuſatiue caſe; but if he ſay, that* princeps,

and ſocius, *in him, muſt be the nominatiue caſe* agree *with* Siricius *(because he ſaith, that* calls Siricius *not* princeps, *but* ſocius noſter *&c.)* I ſay that Siricius *being a proper name,* English *aſwell as latyn, and therfore may paſſe* in all caſes, *without variation, what* English *word* ſoeuer doth gouerne it: *but* Princeps, *and* ſocius, *being pure latin wordes muſt according to* M. Collins *his new grammar haue a latyn conſtruction, & therefore being gouerned by the verbe* call, *they muſt be in the accuſatiue caſe. And if he wil haue* Siricius *in that ſentence to be a pure latyn word, and not english, then he ſhould haue ſaid by his own rule, that* Optatus called Siricium, *and not* Syricius, *ſo as let* Syricius *be what language he will (I meane English or latin) he ſhould haue ſayd of him, that* Optatus *called him, not* principem noſtrum, *but* ſocium noſtrum. *Doe you ſee now how the poore man is ouer taken here? for eyther he muſt cleare me of the ignorance, which he imputeth to me, or els he muſt condemne himſelf as much as me, in ſo much that the wordes of the Apoſtle, Rom. 2. may be iuſtly applyed vnto him*, in quo iudicas alterum, te ipſum condemnas; eadē enim agis quæ iudicas. *Thou cõdemneſt thy ſelf in that wherein thou iudgeſt another, for thou doeſt the ſame thinges which thou iudgeſt; thus much for the ſecond poynt.*

16. *Thirdly he obiecteth my tranſlation of theſe words*

words of S. Aug. pag. 149 componit ſalutem membrorum in capite, *which I engliſhed thus;* he compounded the health of the members in the head, *and in this tranſlation, he taketh exception to the word* compounded, *becauſe* » compounding of health, *ſaith he*, is a phraſe » ſcarſe fit to be vſed by Apothecaryes, or » theyr boyes, much leſſe by Phiſitians, but » leaſt of all by him that would ſeeme to » know the latyn, and to engliſh S. Augu- » ſtin. *So he. VVhereto I anſwere, that whereas he vndertooke to ſhew my ignorance in the latyn tongue, the fault which he findeth here is only in my Engliſh, ſo as the queſtion is, whether* to compound health, *be a good engliſh phraſe? the truth is, that I vſed the word* compound, *becauſe it is a true engliſh word (though deriued of the latin) and doth ſignify the ſame that* compono *doth in latyn; and foraſmuch as the very latyn phraſe of* componere ſalutem, *is ſomewhat ſtrange, and that there did not occurre vnto me any other proper engliſh word to explicate the ſame, I thought it better to tranſlate it ſo, according to the very letter (which I alwayes do as neere as I can) then to vſe circumlocutions, and multiplicity of wordes, when it may be auoided; and truly it were no great marueill, nor would giue (as I hope) any great ſcandall to my reader, if hauing been out of my country aboue 40. yeares, I ſhould eyther want now and then a proper engliſh word, or*

erre in ſome English phraſe, conſidering the great mutation, and change of the English tongue ſynce I came thence, which in deed I haue noted to be ſuch in thoſe few English bookes which I haue ſeen, that I do not ſometymes well vnderſtand them; and now that I haue read do ſeeme to me ſo extrauagant for ſtrange, and new fangled wordes and phraſes as M. Colins; as for example, when he ſayth heer a little after, that the tranſlatours Latin is not afrayd of a far nycer teſte; alſo pag. 260. thats the blindation. Likewiſe pag. 367, reliquations, pag. 365. circumgeſtation, pag. 395. inerrablenes, pag. 273. to trenlace, pag. 156. Cicero Rhetoricates of Pompey, pag. 266. hypercritically: and in his epiſtle to his Maieſty, intimity, and perſonating another, in the abſtracts of his ſecond part num. 4. miſtakes of memory not ſonticall. And finally to omit many other, whereas I do once in my Adioynder vſe the word cult pag. 388. (ſaying that Vigilantius tooke adoration for a diuine cult, and worſhip) he ſayth pag. 371. that I am ſo cult, and ſo quilted in my tearmes &c. where you ſee, that cult, as I vſe it, is ſo fully explicated, with the word worſhip and the circumſtances, that no man can doubt of the ſenſe therof; whereas his cult, and his quilted are ſo obſcure, that for my part, I know not what he meaneth thereby: and ſure I am, that the other wordes alſo aboue mentioned, would not haue paſſed for

good

ood English in my tyme, howsoeuer they do now, which I leaue, good Reader, to thy iudgment. And thus shall suffice for his third instance.

17. His fourth is, that I haue marred my Lord of Winchesters latin with my addle corruptions, because I alleadged my Lords wordes: concludit testes suos Augustino, with the addition of cum, which my Lord hath not; & againe that I alleadge scrutabitur Hierusalem cum lucernis. Sophon. 1. for in lucernis, either adding to the scripture, sayth he, or correcting the ould translators latin, or both, wherof he counteth the one impious, and the other ridiculous; of all which he hath no other ground, but his owne malice. For although I alleadged my Lords words, and the text of Scripture, so as he sayth, because I trusted to my memory, yet it is euident, that there is no corruption, nor any kind of fraud therein, nor change of the sense, or meaning, seeing that in my allegation of my Lords wordes, cum is but onely superfluous, and altereth nothing of the sense; neither doth it marre my Lords latin in such sort, as to make it either false, or barbarous; for albeit I graunt, that it may well be sayd, as my Lord hath it, concludit testes suos Augustino, yet cum Augustino, is much more common, and no way to be reprehended: and whereas I haue cum lucernis, in the other text, for in lucernis, it is euident, that I keep the sense, as it may appeare by the Greeke text of the

Septu-

Septuaginta, *which hath* μὴ λύχνῳ, cum lucerna. *Therefore this would not haue ſeemed to* M. Collins *any great matter, if he were not too malicious, or were but halfe as ſauourable to me, as he would ſeeme to be to* S. Auguſtine, *whome he excuſeth in like caſe*, pag. 133. *for altering certaine words of* S. Cyprian, *ſaying*: That though he altered the wordes (as is ſoone done (*ſayth he*) in allegations of memory) yet he keepes the ſenſe: *ſo as to alter wordes in allegations of memory when the ſenſe is kept entyre ſeemed to him no greater matter in* S. Auguſtine, *though he boldeth the like in me, to be a heynous crime, no leſſe then impious, and a notable argument of my ignorance: but how much he abuſeth* S. Auguſtine *with what needles excuſe of him, you ſhall ſee in my fifth Chapter* nu. 11 12. 13. & 14. *where I haue occaſion to ſpeake of that point.*

18. *But what need I alleadge his fauourable excuſe of* S. Auguſtine *in this, when he is fayne to make a ſerious Apology for my Lord of* Winchceſter *in like manner, ſaying thus*, pag. 266. num. 17.

« The moſt reuerend Biſhop neuer ſayd of
« himſelfe that he could not ſlip in matter of
« memory. *Si ſciens fallo*, is his impreca-
« tion. *So* Hieremy *for* Zachary *Matth.* 27. 9.
« ſo diuers like. For what ſhould I ſay of the
« Fathers quoting Scripture, as they often
« do, rather as it was in their memoryes, the

we read it in the text? And yet no ho- »
neſt learned man, but would hould ſuch »
capes for very veniall I imagine. *So he,* »
with more to the ſame purpoſe concerning the forſayd miſtake of S. Auguſtine, *and* Ciceros *short memory touching quotations. But that which I wish to be ſpecially noted heere, that he condemneth himſelfe to be no* honeſt learned man, *ſeeing he doth not hould a ſcape of memory in me to be* very veniall *(or as he tearmeth it more finely in his table* not ſonticall *) but vrgeth it potently for impiety, and a ridiculous abſurdity. And yet truly he had as much need as any other, for ought I ſee, to plead for pardon in this behalfe, for a notable miſtake, and ſcape of his owne memory in the very ſame page of his Preface within 8. or 9. lynes after this, which he layeth to my charge, as it ſhall appeare now preſently in this next inſtance.*

19. *Thus then he proceedeth:* Repræſenta- »
re *Theodoſium* in liberis, is to giue the chil- »
dren grace to be like their Father, but *re-* »
præſentare defunctum*,* is to ſupply the loſſe »
of the dead, by yealding another in his »
roome, which S. Auguſtine wiſhes may »
be of the poſterity. *So he. VVherein firſt I wish to be noted, that I do alleadge this place in my* Adioynder *out of S.* Ambroſe *his funerall oratiõ made at the exequyes of* Theodoſius *the Empe-rour, which you ſee* M. Collins *attributeth to* S. Augu-

Auguſtine. *Now then is this* ſonticall, *or no*
ſonticall? *veniall, or mortall? if it be* veniall
him, why is the like mortall *in me? if* ſontica
in me, why not ſonticall *in him? ſo as you ſ*
his memory is no better then other mens. Secondly
anſwer alſo to his obiection in this inſtance, th
wordes of S. Ambroſe, *which I alleadged are thes*
Tu ſolus Domine inuocandus es, tu roga
dus, vt eum in filijs repræſentes, *which I tra*
ſlated thus: Thou O Lord alone art to be in
uocated, thou to be prayed, that thou may
repreſent him in his children; *and afterwa*
in the number following, viz. 32. (*which* M.
Collins *quoteth*) *I do explicate the ſame, ſayi*
that S. Ambroſe *in thoſe wordes*, ſpeaketh o
prayer to a particuler purpoſe, to wit, t
obtayn grace of God for the Emperour
children, to make them like their father.
And how doth M. Collins *confute this? Marry (ſo*
ſooth) he ſaith, that repræſentare defunctum
is to ſupply the loſſe of the dead Theodo
ſius, by yealding another in his roome. B
will you ſee his egregious foolery? for what reaſon
or need had S. Ambroſe *to pray, that the childre*
of Theodoſius *might ſucceed him, and be in hi*
roome, when his two ſonnes Arcadius, *and* Ho
norius, *were already in poſſeſſion of the Empyre*
not only then when S. Ambroſe *made that oration*
but alſo before Theodoſius *dyed; for* Arcadius
ha

had reigned togeather with him ten yeares, and Honorius two yeares; who also (I meane Honorius) was present at this funerall oration (as it appeareth therin,) Arcadius being gone, presently vpon his fathers death, into the east partes, which were assigned, and allotted to him for his gouerment; now then is it likely that S. Ambrose would pray to God for that which was already performed long before, and then in vre? I meane that his roome might be supplyed by some of his posterity? what then would he meane by praying God to represent Theodosius in his children, but only to make then like him in wisdome, and valour, for so indeed the losse of him would be as fully supplyed by theyr vertue, as his roome was already possessed by theyr personall succession. And yet forsooth M. Collius concludeth against me thus: Does not this, saith he, also argue him a solid Latinist? But I may say of him with more reason, Doth not this argue him a solemne foole?

20. But what will you say, if his next instance be as wise as this? Marke well what he sayth, & he will tell you so himself e. Semblable, saith he, is that cap. 1. nu. 11. where thus he construes the Bishops words, Clariùs id loquuntur Ambrosius, & Augustinus, quàm vt obstrepere possint nouitij nostri: they speak it lowder or clearer, then that our nouices can contradict it, whereas it should be, then that our nouices

« nouices can drown it, *for a man may contra-*
« *dict that which is neuer so clearely spoken; drown it*
« *or suppresse it he cannot; but because he knew not the*
« *other sense of the word* obstrepo (*as in* Tully pro
« Marcello, obstrepi videntur militũ clamo-
« re & tubarum sono) *therefore he commits the*
« solœcisme *in translating. Thus sayth this accurate*
Grammaticall, and hipercriticall *Doctour, whom*
you see telleth you, that this is semblable to the for-
mer: & truly you may wel beleeue him; for he playeth
the foole no lesse in this thẽ he did in the other. He tel-
leth you of a great solœcisme, *which he sayth I*
haue committed in translating obstrepere, *to con-*
tradict; *because I knew not of another sense it hath*
in Tully pro Marcello, *where it signifyeth to*
drowne, *as a greater sound drowneth a lesse; and*
to make this deuise of his the more probable, he vseth
a pretty sleight to corrupt the text of my translation;
for whereas I translate my Lords wordes thus: Am-
brose, *and* Augustine do speake (or affirme)
it more plainely then that our Nouices can
contradict it. *He hath it in a different letter (as*
laying downe my wordes) that they speake it
lowder or clearer thẽ that our Nouices can
contradict it; *Changing the word* plainly into
lowder & clearer, *to draw the matter to a sound*
that his inuention of drowning it, may seeme to haue
the more ground in the sentence now in question; but
to decyde this Grammaticall Controuersy I remit me

o all Dictionaryes, and to the vſe of that word in ll Authours; for although it doth moſt properly ſig-ifyy to make a kind of noyſe or ruſtling; yet it inclu-eth an oppoſition, or contradiction, as when a noyſe made to hinder, interrupt, or contradict ſome bo-y.

21. *Therfore* Calepine *doth explicate it in his manner,* contra aliquem ſtrepitum facio, obloquor, contradico. *The like we read alſo in* Theſauro Linguæ latinæ. *Alſo* Nizolius, *who profeſſeth to giue the ſenſe of Ciceronian words, nd to ſhew how* Cicero *vſeth them, giueth no o-her* Sinonymum *of* obſtrepo, *but* obloquor, *which is to ſpeake againſt, or contradict; & to theſe may add our* English *Dictionaryes, wherof I haue wo heere; the one ſet forth in* Oxford *by* Ryder, *nd the other in* Cambridge *by* Thomas Tho-maſius (*for I haue not* Cooper) *but theſe being la-er then he, doe by all likelyhood, either agree with im, or correct him, if he haue erred*) *and theſe two re very conforme to the latin Dictionaryes before al-eadged.* Ryder *hath for* obſtrepo, to make a oyſe, or otherwiſe to ſtir againſt, to trou-le, interrupt, or be againſt. *And* Thomas Thomaſius, *hath alſo the very ſame: ſo as all theſe o iuſtify my tranſlation of* obſtrepere, *to contra-dict. And as for the reaſons which* M. Collins *ringeth to the contrary, they are indeed worthy of his profound wit, and skill in Grammer. The firſt is,*

That a man may contradict that which neuer ſo clearely ſpoken; drown it, or ſuppreſſe it he cannot. *So he. But by his leaue, when any thing is ſo cleare, that it cannot be impugned, or gainesayd with any shew of reaſon, it may well be ſayd, and is ſayd commonly, that it cannot be contradicted, ſuppoſing that it cannot be done with reaſon. For as the Lawyers ſay,* hoc poſſumus, quod iure poſſumus; *we may do that, which we may do by right, and reaſon.*

22. *Moreouer wheras he confirmeth his idle conceit with an example out of* Tully *pro* Marcello (*wherin* obſtrepi militum clamore, *doth ſignify, as he ſayth, to be drowned*) *he sheweth himſelfe to be a ſilly* Grammarian; *for put the caſe, that it should ſignify ſo there, will he therfore reſtrayne it alwayes to that ſenſe: and by that example, reduce all the ſeuerall ſignifications of* obſtrepere, *to drowning, as if it did, or could ſignify nothing els? Then let him tell me, whether it shall ſignify to* drowne *alſo in* Cicero, *when he ſayth in his Epiſtle to* Metellus vt tibi literis oſtrepere non auderem, *which* Thomas Thomaſius *expoundeth to* trouble with letters; *but according to* M. Collins, Cicero *durſt not drowne* Metellus *with his Letters. Alſo in his third booke de* Oratore, *ſpeaking of ſome Orators that were ſo obſcure by the multitude, & confuſion of ſtrange wordes, that they hindred and confounded themſelues, he ſayth,* ipſi ſibi quodãmodo

lo obſtrepere videntur. *Shall we then ſay that thoſe Oratours did drowne themſelues?* Yea, *but what will you ſay, if* obſtrepi clamore militum *be expounded by an approued Auther, to be cryed out againſt which is in effect to be contradicted? Will not that, trow you, ſuffice to make good my tranſlation?* So doth Thomas Thomaſius *expound it in his Dictionary, printed the fourth tyme in* Cambridge, *and therefore belike approued by the whole Vniuerſity; & if I ſhould graunt him, that* obſtrepere *in my Lords ſentence may be tranſlated to* drown, *what ſhould he gayne thereby? Is it not cleare, that the ſame alſo muſt needs include a gainſaying, or a contradiction, as to ſay, that* S. Ambroſe, *or* S. Auguſtine *do ſpeake it lowder then any contradiction ſhalbe able to drown it? Or that it cannot be drowned by any contradiction? Or by any man that ſhall contradict, or impugne it? But now take away his forgery of the word* lowder, *which he hath foiſted into my tranſlation, inſteed of* more plainly, *there is no appearance in the world why* obſtrepere *ſhould ſignify there to* drown. *And how ridiculous is he to tranſlate* clariùs, lowder? *For who would ſay of thoſe Fathers, that they ſpeake or ſay any thing* lowder, *when the ſame may be more properly expreſſed after the ordinary manner, by* more clearely, more plainly, *or* more manifeſtly, *as the word* clariùs *doth indeed import? So as his folly is no leſſe manifeſt in this then his fraud. Finally if we*

conſider aſwell the nature of the word obſtrepere, as alſo my Lords ſcope, and driſt in that ſentence, it willbe euident, that it is ſo farre from ſignifying to drowne by any lowd kind of contradiction, that it rather ſignifyeth the quite contrary, to wit, to contradict by way of muttering, as to ſay, in effect thus: Thoſe fathers do ſpeake or affirme it ſo manifeſtly, that none can ſo much as whiſper, mutter, or open his mouth againſt it; for no doubt my Lordes meaning was that the matter was ſo cleare, and manifeſt in S. Ambroſe, and S. Auguſtine, that it could not admit the leaſt contradiction in the world: and to this purpoſe it is to be noted, that he who added the English to the other languages in Calepine, did very well expreſſe the nature of the word obſtrepere, expounding it in English to hiſſe, or mutter againſt, which is farre from crying out ſo lowd, as to drowne any thing by force of voyce. Thus much to his ſixt inſtance, wherby you ſee how good a Grammarian he is.

23. His ſeauenth and laſt, is ſutable to the former for fraud, foolery, and ignorance. But to the end you may the better vnderſtand the whole matter, I muſt firſt acquaint you with the occaſion thereof which was thus. Cardinall Bellarmine for the proofe of S. Peters ſupremacy ouer the Apoſtles, and the whole Church, alleadged a place of S. Auguſtine out of his ſermons de tempore, ſerm. 124. in theſe wordes: Totius corporis morbum in ipſo

so capite curat Ecclesiæ &c. He (to wit, Christ) cureth the disease of the whole body in the very head of the Church, and cō-pounded the health of all the members, *in ipso vertice*, that is to say, in the very crowne, or top of the head. *Thus sayth* S. Augustine, *alleadged by the Cardinall. To this my Lord of* Winchester *answered two wayes; the one reiecting the sermon whence the place was taken, as not* S. S. Augustins, because, *sayth he* there were no sermons *de tempore* in S. Augustines tyme, *whereof I proued the contrary at large in my* Adioynder cap. 4. num. 21. 22. & 23. *His other answere was, that the Cardinall had produced that testimony of* S. Augustine *very* vnluckily, *because it giueth vs notice, sayth he, of no other head but of a sickly head, nor of any other crowne of a head, but of a crazed, or crakt crowne. Thus sayd my Lord of* S. Peter, *& then addeth further thus*: Præsertim cùm eumdem morbum in capite vestro notarint diu iam medicorum filij, etsi omnes non ego, id est, plus ego quàm omnes, *that is to say, effecially seeing that the Phisitians children haue now a long tyme noted the same disease in your head, although all not I that is to say, I more then all. Thus sayd my Lord, which seemed to me very mysticall, and so like a riddle, that I was fayne to ghesse at his meaning, and to make diuers constructions of it, touching aswell the Phisitians,*

as their children, and ſpecially concerning the wordes etſi omnes non ego, id eſt, plus ego quàm omnes, *of which I ſayd thus in my* Adioynder pag. 153. num. 33.

« 24. *But although we may gheſſe, who were the Phiſitians, and their children, yet it will not be ſo eaſy to coniecture what he meaneth by* etſi omnes non ego, id eſt, plus ego quàm omnes, *although all not I, that is to ſay, I more then all: for truly I haue ſhewed it to diuers, and haue not found two that agree in the interpretation of it; but the moſt probable ſeemeth to be the one of two; one is, that he alludeth to the wordes of* S. Peter, *when he ſayd,* etſi omnes ſcandalizati fuerint, ſed non ego, *although all ſhalbe ſcandalized, yet not I, who neuertheles was ſcandalized more then they all, becauſe he alone denyed his Maiſter; which ſenſe hath great difficulty, becauſe it neither hath connexion with that which goeth immediatly before, nor is truely applyable to the Pope (of whomie* M. Andrewes *ſeemeth there to treate) but is only contumelious to* S. Peter *(being a taunting kind of exprobation of his fall) and therefore me thinkes* M. Andrewes *ſhould not admit it to be his meaning, as ſauouring to much of impiety. The other ſenſe is, that it ſhould be referred to* M. Andrewes *himſelfe, and that there is ſome little fault in the print, I meane in the points, though not in the words, which therefore ſhould be pointed thus,* etſi omnes, non ego? *And if all, not I? that is to ſay,*

if

of all haue noted this diſeaſe in your head, why ſhould not I note it? Giuing to vnderſtand, that he will not yeald to any of his brethren for zeale, and skill in noting the faults of Popes, but rather plus ego quàm omnes, *that is to ſay, therein will I go beyond them all; which ſenſe hath at leaſt ſome good coherence with the precedent clauſe, and well befitteth*, M. Andrewes *his zeale to the Ghoſpell, and hatred to the Pope, and ſo may paſſe for his meaning.*

25. *Thus ſayd I in my Adioynder, making two expoſitions of my Lords words: the former, as you may well perceaue, more ſerious then the later: neuertheles* M. Collins *maketh no mention of the former, but taketh hould of the later, becauſe I deuided* etſi, *into* et *and* ſi, *and make an interrogatiue at* ego? *Whereupon he ſayth thus:* Theſe are the fopperyes of this great gul, & you ſee how profound an vnderſtander of the Latin he is, that he is fayn to point the Biſhops wordes a new, with his ſenſeles interrogatiues, before he can conſtrue them or miſcōſter them rather, as likewiſe to deuide them, and clip them by turning *etſi* into *et*, and *ſi*, but laſtly to deuiſe a difference betweene, *medici* and *medicorum filij*, a moſt palpable demonſtration of his vnmatchable dunſery, & like the boy in the Grammer ſchoole, that conſtrued *pullus equinus*, a horſe chicken. *Thus raueth* M. Collins, *carping at this*

my conſtruction, which any man may ſee I made Ironicè, *and by the way of ieſt, to play a little vpon my Lords obſcure manner of writing, wherein nothing was ſo cleare as his blaſphemy againſt* S. Peter, *which indeed moued me to treate his Lordship with leſſe reſpect then otherwayes I would haue don, though at that tyme I eſteemed him for no better thē* D. Andrewes. *But* M. Collins (*to the end he might the better charge me not only with ignorance in vnderſtanding the Latin, but alſo with falſity in changing the points, and in clipping, and deuiding the wordes*) *wholy diſſembleth aſwell my whole text, as my other more ſerious interpretation, wherof he maketh no mention at all, but layeth load vpon this, as if I had giuen it alone, and in good earneſt: which putteth me in mind of what he ſayd of me in his third Chapter pag.* 146. *becauſe I reproued my Lord of* Winchester *for ſaying that Card.* Bellarmin *did imitate or follow* Iouinian, *which* M. Collins *ſayth, my Lord ſayd in ieſt, and therefore he calleth me a* Ruſtique, *and* an arrant Clowne, not diſcerning, *ſayth he,* what is ieſt, and what is earneſt. *But if that be a true property of* an arrant Clowne, *then truly* M. Collins *may paſſe properly for one, and a kindly one, who will needes take ſuch an euident ieſt (as that of myne was) for earneſt and deny that of my Lordes to be earneſt, which no man that readeſ it can take for a ieſt, but for a meer ſlaunder, as may be ſeene in my* Adioynder cap. 3. num.

3. num. 22. 28. & ſequent.

26. *Moreouer I cannot but wonder why he counteth it an* vnmatchable Dunlery *in me, to make a difference betwixt* medici, *and* medicorum filij, *(becauſe I did deſcant a little vpon it, examining who might be the Fathers, & who the ſonns) for I cannot conceaue, that either there can be a ſon without a Father, or an* identity *betwixt any Father & his ſonne except in the Bleſſed Trinity, wherin neuertheleſſe there is a reall, and true diſtinction of perſons, and much more in all creatures; and therfore except he can tell me of ſome mens ſonnes (be they Phiſitians or others) that are all one with their Fathers, he may go for an* vnmatchable dunſe *himſelfe, to hould it for an* vnmatchable dunlery *in me to make a difference betwixt* medici, *and* medicorum filij, *ſhewing himſelfe to be as wiſe, as the Grammar ſchoole-boy, of whome he ſpeaketh, for as the ſoolish boy tooke a horſe colt for a horſe chicke, ſo this ſilly Doctor taketh a horſe and a colt for all one, and therefore if the boy had beene demaunded, what is* pullus aſininus, *he might haue ſayd very truly, that it ſignifyeth* M. D. Collins.

27. *But to proceed to the concluſion of this point, he cenſureth the relation which I make of* plus ego quàm omnes, *to* S. Peter, *as a token of my bad Latin, becauſe I do thereby vnderſtand that S.* Peter *was more ſcandalized then all the reſt of the Apoſtles, and conſequently, that I would ſay in Latin,*

« plus ſcandalizatus, which cannot paſſe for
« currant (*ſayth he*) by the touch-ſtone of the
« more accurate Grammarians, who happily
« would no more ſay, *plus ſcandalizatus*, for
« more ſcandalized, the plus illiteratus, for more
vnlearned. *So be; not wholy condemning me (as it ſeemeth) of falſe Latin, but of barbariſme at leaſt: neuertheles he might haue conſidered, if it had pleaſed him, that I did not vſe that phraſe as my owne, but aſcribed it only to my Lord; and for as much as his Lordship was ſo myſticall, and obſcure in that ſentence, that he was ſcant intelligible, I had no reaſon to thinke that he did ſpeake ſo accurately then, as at other tymes, but that it might ſuffice, if it were true latin, though perhaps none of the beſt. But will* M. Collins *maintayne it, out of his great skill in Grāmer, that* plus ſcandalizatus *may not paſſe for currant amongſt the accurate Grammarians? By whome trow you, will he be content that the matter be tryed? By* Poets? *By* Oratours? *Or by both? For my part I am cōtent to remit it to either of both. For who knoweth not that* plus *is vſed aſwell by Oratours, as by Poets for* magis, *& ioyned with verbs and participles both actiue, and paſſiue?* Nullum adoleſcentem plus amo, *ſayth* Plautus. *Mer.* Diligo illum plus in dies, *ſayth* Cicero ad Atticum *lib.* 6. Caleſces plus ſatis, *ſayth* Terence. *And that it is vſed with verbes paſſiue, it is cleare in* Cicero ad Atticum, *who ſayth, caue*

putes

outes plus me quemquam cruciari.

28. *Now then I would gladly know of the* accurate grãmarian M. Collins *what difference he findeth for the construction, or propriety, yea or elegancy of the phraſe betwixt* plus cruciari, *and* plus scandalizari. *& if we may ſay* plus cruciari, *and* plus ſcandalizari, *why not* plus cruciatus, *and* plus ſcandalizatus. *And therefore* Plautus *in* Truc. *made no doubt to ſay*, plus intromiſſus, *for* magis intromiſſus. *D.* Non ego *ſaith he*, nunc intro ad vos, mittor? *A.* quidum? quam miles magis? *D.* quia enim plus dedi. *A.* plus enim es intromiſſus cùm dabas. *So he. And I doubt not but that both* Cicero, *and* Plautus, *were as* accurate Grammarians *as* M. Collins, *and that they had* the touchſtone *as well as he. This then being ſo, I hope I may alſo goe for a Grammarian, notwithſtanding theſe exceptions which* M. Collins *hath taken againſt my skill in grammar, whereby alſo it may appeare, what a good grammarian, and latiniſt he is, who can ſo little iudge of latyn as heer you haue ſeene. And to the end that the ſame may be yet more euident, I will acquaynt you with ſome of his tranſlations, whereof I haue not had occaſion to ſpeake in my reply. I omit as a trifle (thought I am ſure he would not let it eſcape in me, without an ample, & a ſeuere cenſure) that he tranſlateth* ſedula *for* dutifull. *pag.* 111. *in Pope* Leo's *epiſtle to the*

Empe-

Emperour Martian *in theſe words*, Et precor, & ſedula ſuggeſtione vos obſecro. I pray, and beſeech you (*ſayth he*) dutifully, aduiſing or informing, *and this he tranſlateth in this manner, to proue that Pope* Leo *did make ſuite to the Emperour with acknowledgment of duty; but becauſe he tranſlated it truly before, ſaying*, ſedula ſuggeſtione, *by diligent ſuggeſtion, I will not inſiſt vpon it, but will let you ſee how wel he vnderſtandeth a place of* S. Auguſtine de ciuitate dei. *lib.* 10. *cap.* 1. S. Auguſtins *wordes are theſe*. Quia latinè loquendi conſuetudine non ſolùm imperitorum, verum etiam doctiſſimorum, & cognationibus humanis, atq; affinitatibus, & quibuſcunq; neceſſitudinibus dicitur exhibēda religio, non eo vocabulo vitatur ambiguum, cùm de cultu Deitatis vertitur quæſtio. *& c. For aſmuch as by the cuſtome of ſpeaking latyn, not only of the ignorant but alſo of the beſt learned, religion is to be exhibited both to humane kindreds, and affinityes, and alſo to all kynd of alliance, and aſſociation (by friendſhip, or otherwayes) the ambiguity is not auoyded by that word when queſtion is made of the worſhip of the Deity &c.* Thus ſayth S. Auguſtine, *gining to vnderſtand that the latin word* Religio *is equiuocall, and ambiguous, ſignifying not only the worſhip of God, but alſo the obſeruance, or reuerent reſpect due to all kind of kindreds, and alliances, and to*

one this, he alleadgeth the common vse, and custome of speach aswell of the ignorant, and vnlearned, as the best learned, who vse the word in both senses: so is it is to be obserued heere that S. Augustine speaketh of the custome of the learned, and vnlearned.

29. But how doth M. Collins vnderstand it? Forsooth he ioyneth the wordes imperitorum and doctissimorum (not to consuetudine, as S. Augustine doth, but) to affinitatibus, and necessitudinibus, and saith thus pag. 369. lin. 12. Exhibemus religionem (sayth S. Augustine) quibuscumq; necessitudinibus, not only doctissimorum, but also imperitorū. To all these we performe a reuerence of religion. So he; as if S. Augustine had said, or meant, that a kind of religious respect is to be had to the kindred, and alliances aswell of the vnlearned, as of the learned, which no grammar boy that could but construe latyn, would haue so much mistaken, as he hath done. Besides that it is to be noted, that he changeth the order of S. Augustine his wordes to make good his errour; for whereas S. Augustine saith non solùm imperitorum, sed etiã doctissimorum, he hath it, non solùm doctissimorum, sed etiam imperitorum; wherein his difference is to be obserued, that S. Augustine speaking of custome or manner of speach, had reason to make more account of the custome of the best learned,

ned, then of the ignorant; and therefore to prou
that the word Religion is ambiguous, he ſaid that
not only the ignorant, but alſo the beſt learned vſed it
ambiguouſly; But as M. Collins hath placed the word
S. Auguſtine ſhould ſeem to make the emphaſis
vpon the ignorant, as to ſay, that the word Re-
ligion was vſed ambiguouſly by the cuſtome not only
of the beſt learned, but alſo of the ignorant, as if the
vſe of wordes receaued more authority from the cu-
ſtome of the ignorant then of the beſt learned, ſo as
by this tranſpoſition of the words, M. Collins hath
made S. Auguſtine ſpeake abſurdly. Again if we
take the wordes imperitorum, and doctiſſimo-
rum as they lye in S. Auguſtine, and apply them
to affinitatibus as M. Collyns doth, no leſſe ab-
ſurdity will follow; for ſo S. Auſtine ſhall ſeeme to
haue conceaued that his reader might doubt whether
the affinity of the beſt learned were to be reſpected,
aſwell as the affinity of the ignorant, and that there-
fore to reſolue that doubt S. Auguſtine ſaid, that a
reuerend reſpect was to be had to the affinity not only
of the ignorant, but alſo of the beſt learned; which
would haue been a very idle ſpeach, and moſt vn-
worthy of S. Auguſtine; for no man that reuere-
ceth affinity in the ignorant, would doubt whether it
were to be reſpected alſo in the moſt learned; ſo as the
very abſurdity in the ſenſe might haue moued M.
Collins to ſuſpect his conſtruction of the wordes, if
he had not been as witles in vnderſtanding S. Au-

guſtines

uſtines *meaning, as ignorant in conſtruing his latyn.*

30. *The like ignorance, but with more fraud, he ſheweth in correcting a tranſlation of myne in his . chapter . nu . 33 . The place which I tranſlated was of* S. Auguſtine *in his Booke* de cura pro mortuis cap. 4. (*concerning the good which the dead may receaue by the care of their friends to bury their bodyes neer to the monuments of Saints*) *which I layd downe in my* Adioynder *pag.* 301. *in theſe wordes .* Sed cùm talia viuorum ſolatia requiruntur *&c.* but when ſuch comforts of the liuing are ſought, whereby they may ſhew theyr pyous mynd or affection towardes theyr friendes, I do not ſee what help the dead may receiue therby, but only this, that whiles the liuing do remember where the bodyes of theyr frynds are layd, *eiſdem illis tamquam patronis ſuſceptos apud Dominum adiuuandos commendent*, they may recommend them to the ſame (*Saynts*) as to their patrons, who haue receaued them into theyr protection, to be helped with God, which truly they might doe, although they could not bury them in ſuch places.

31. Thus farre I tranſlated, and cited *S. Auguſtines* words: which *M. Collins* cenſureth thus. pag. 283. *By the way*, ſaith he, you

you conſtrue *apud dominum adiuuandos commendent*, they may commend them to be holpen with almighty God, as if, *apud dominum* depended of *adiuuandos*, and not of *commendent*; with ſuch pretty boſſes of exquiſit learning is your worke embelliſhed that write againſt biſhops. *So he, ſhewing therein his owne groſſe ignorance, and notorious want of wit, which will be moſt euident, if we conſider the latyn words layd down by me in my tranſlation, whereof he doth fraudulently diſſemble ſome part. The words are theſe:* Eiſdem illis tãquam patronis ſuſceptos apud dominum adiuuandos commendent; *in which words I deſyre to be noted*, eiſdem illis, *as being in true grãmaticall conſtruction the datiue caſe, and neceſſarily to be gouerned by* commendent; *ſo as the ſenſe muſt needs be, that they* may recommend them to the ſame ſaynts, as to theyr Patrons *&c. which being ſo, I would gladly know of this* accurate Grammarian M. Collins, *how* apud dominum *can depend on* cõmendent, *to make good ſenſe and conſtruction? will he ſay, that* commendent *ſhall gouern both* apud dominum, *and* eiſdem ſanctis *how then ſhall we conſtrue it? muſt we ſay, that they* may commend them to God to the ſame ſaynts? *or* to the ſame Saynts to God? *then what conſtruction or ſenſe is there in the* ſentence? *but perhaps he will ſay, that it muſt be*

conſtrued

onſtrued, that they may commend them to he ſame Saints with God; *if he ſay ſo, then* apud Dominũ *doth depend rather vpon* eiſdem anctis, *then vpon* commendent, *or rather it ependeth vpon ſome wordes to be vnderſtood, as* ui ſunt, *or the like, As to ſay, that* they may ommend them to the ſame Saints, *qui ſunt apud Dominum, which are with God: whereby it ppeareth that* apud Dominum, *can no way de-end vpon* commendent, *as* M. Collins *would aue it to do; whereas making it to depend on* ad-uuandos, *and that* eiſdem Sanctis *be gouerned y* commendent, *the ſenſe is cleare, and the con-ruction very good; for ſo it will be (as I tranſlated it efore)* that they may commend them to the ame Saints, as to their patrons; into whoſe rotection they were receaued; *adiuuandos a-ud Dominum*, to be helped with God. *Can a-y thing be more cleare then this? And yet you ſee he ſilly fellow triũpheth, as if he had vtterly confoũ-ded me with this inſtante; and therfore as he ſayth of ne, that* with ſuch boſſes of exquiſite learning my wo k is embelliſhed that write a-gainſt Biſhops, *ſo I may ſay more truly of him hat* with ſuch botches of groſſ ignorãce his worke it patched that writes againſt Ieſu-ts. *And yet forſooth this is the man who as* M. Ioſeph Hall *his fellow-Doctour affirmeth* (Mulus nulum) is one of the prime ornaments of

Cambridge, whoſe learning, ſayth he, wit, iud-
gement, eloquence the world knoweth,
whoſe workes doe prayſe him inough in
the gate, from whoſe learned hand there
neuer fell any thing without applauſe: and
finally he appealeth to al the Tribunals of lear-
ning, whether all Doway haue yeilded
ought comparable to this mans pen; *but how*
little honour, or rather how great iniury he doth to
the Vniuerſity of Cambridge, *in making ſuch an*
ignorant fellow the prime Ornament therof, I leaue
it to the iudgement of the diſcreet Reader.

32 *VVell then, you haue now ſeene how well*
he hath proued his imputation of my ignorance, or
rather how ignorant & childish he hath shewed him-
ſelfe euen in the Latin tongue, albeit there is nothing
more frequent in him, then to call in queſtion my La-
tinity as if he were Lord of the Latin language, and
that I could haue no greater part therof then it should
pleaſe him to affoard me: when neuertheleſſe I may
boldly ſay, that although I do not take vpon me more
skill in the latin then ordinary, yet I could both ſpeak
and write true Latin before he was borne, and do not
yet need, as I hope, to begge or borrow any of him,
for ought I ſee either heere or in his latin booke writ-
ten againſt Father Eudæmon Ioannes, *which is*
nothing el, but a very rapſody, *as I may ſay, of ould*
ruſty, and barbarous words, and vncouth phraſes,
whereby his ſtile is ſo obſcure, and harsh that no man
can

can read it with patience, much lesse with pleasure, and delight: in so much that it may iustly be sayd of him, as S. Hierome *sayd of* Iouinian *the heretike,* Non est contentus nostro, id est humano, more loqui: altiùs quidam aggreditur, parturiunt montes, nascetur ridiculus mus, quod ipse non iam esse hominis, non sanus iuret Orestes. *Thus much concerning his third obiection.*

33. *There resteth now the fourth, and last of his obiections, to wit* my circũstance (*as he termeth it*) *which if he did not himselfe explicate, it would I thinke pose the Reader to ghesse what he meant by it. Thus then he sayth:* Come we now to the fourth, which is his tediousnes, and his talketiuenes, in very truth insupportable, I meane his lazy, heauy, and dull repetitions of the selfe same thing often. *Soke. And what repetitions thinke you are these, which are so odious, and insupportable? Marry forsooth, they are the recapitulatiõs of my Lord of* Winchesters *errours, ouersights, falsityes, and absurdityes, which I do sometymes vpon occasion repeate, remitting the Reader to the places where I had before treated thereof: & the like I do with* M. Collins *in this my Reply, which as it seemeth will displease him highly, and put him into a peeling chafe, for he doth no more loue to heare of his faults, then the dogge to see the whip, or the scolding queane the cucking-stole, or the Thiefe*

the gallowes, but he muſt haue patience; for I muſt by his leaue, be ſo bould, as to put the Reader in mynd of them now and then, to the end he may remember them the better, and know M. Collins *for a moſt fraudulent, and cogging companion. And this I hope may ſuffice for anſwere to his foure obiections againſt my ſelfe.*

34. *Heere then, thou haſt ſeene,* good Reader, *that the calumnious cauills of my Aduerſary (which haue obliged me to the iuſt defence of my ſelf) haue already drawne me almoſt beyond the bounds of a Preface; and if I ſhould proceed to diſcouer the reſt of his impertinent fooleryes, this would become a treatiſe, rather then a Preface; and therfore I will now draw to an end, and will only ſay ſomewhat briefly to a friuolous imputation of corrupting the Fathers, wherewith he chargeth me, giuing two examples thereof: the one concerning a place of* S. Auguſtin, *which I haue anſwered fully in the ſecond Chapter of my Reply,* num. 37. *(& therfore I omit to ſpeak of it heere) the other is touching a place of* S. Cyprian de vnitate Eccleſiæ, *out of whõe I alleaged in my* Adioynder pag. 101. *theſe wordes:* To ſhew a vnity, he ordained one chaire: *and a litle after,* the Primacy is giuen to Peter, that one Church of Chriſt, and one chaire may be ſhewed. *Now* M. Collins *ſayth of this my allegation thus:* In Cyprians wordes there is no mention of chayre, one, or more. The

words

wordes are only these, *vt vnitatem manifesta-*
et, vnitatis eiusdem originem ab vno incipientem
ua authoritate disposuit, and yet professing to
English them, he couches very handsomly
n the very hart of them, I know not what
bout the appointing of one chayre. *Thus*
ayth M. Collins, *accusing me as you see, to haue*
dded those wordes to the text of S. Cyprian, *&*
et after a few lines, the silly fellow sayth inough to
leare me of this accusation, confessing that I follow
Pamelius *in his edition of* S. Cyprian, *according*
o a coppy which he found in Cambron, *whereof he*
aith thus. As for the C*ā*bron coppy, & *Pamelius*
he finder, they are to light of credit to out-
ace so many, so ancient, and so vncontro-
able. Shal the Bishop be censured for alleа-
ing that which all haue saue one (and yet
o iustly suspected as sauouring of *Sixtus*
Quintus poysoned sallet) & shall not this be
alled forgery, to cleaue to one so abortiue,
nd new fangled, and forsake the rest? *So*
e. Wherin you see he confesseth that I haue the edi-
on of Pamelius *for me, and that* Pamelius *fol-*
wed a coppy which he found in the Abbey of Cam-
ron; *so as if there were no more to be sayd in my*
fence but this, it might suffice to cleare me from
rruption, and forgery, seeing that I follow an editi-
receaued, and publiquely bought and sould through-
t Christendome.

35. For I hope M. Collins, will not be ſo abſurd to ſay, or thinke that all Writers ſhalbe bound to conferre, euery place of the Fathers, which they alleadge with all Editions, vnder payne to incurre the imputation of ſorgery, in caſe they do differ one from another; for ſo ſhould they either write very little, or be very ſparing of the citation of Fathers, or els be bound to an intollerable and endleſſe labour, ſeeing that new Editions of ould Authours come out dayly, are many tymes very neceſſary to correct the ould; & therefore the laſt is commonly held for the beſt, and moſt correct. How many tranſlations and editions of the Scripture haue we had in England & abroad in the memory of men? How many alſo of the Fathers and of all kind of Authors, Greeke & Latin? Shall we then charge M. Collins with ſorgery, & corruption of Scriptures, or Fathers, when he followeth ſome later Edition which diſſereth from the former? I am ſure if we ſhould ſo charge him, he would think himſelfe much wronged, and would remit vs to the printed Editiõ which he followed, and byd vs impugne and diſproue that if we could, and acknowledge his ſincerity in the allegation. The like I ſay to him in this caſe, that what exception ſoeuer he can take to Pamelius for his Edition of S. Cyprian, he doth me extreme wrong to charge me with corruption for alleadging it, eſpecially ſeeing that he impugneth, & reiecteth it, and the Cambron coppy without any reaſon, and with much fraud, diſſembling wholy the

reaſon

eaſons which moued Pamel⁹ *to ſet forth his editiõ, nd to make vſe of his* Cambron *copy, to wit, be-auſe the ſame agreed with the edition of* S. Cypri- *n ſet forth in the yeare of our Lord* 1563. *by* Pau- us Manutius, *according to many ould manuſcripts of the which one was* 900. *yeares ould, as* Pame- ius *affirmeth by the teſtimony of* Marianus Vi- ctorius) *beſides another ould manuſcript of* Car- *inall* Hoſius. *So as albeit* Pamelius *was latter hen the reſt, yet agreeing as he doth with the former pproued edition of* Manutius; *and alſo with moſt ncient Manuſcripts, he cannot be iuſtly called* new angled, *or an* abortiue (*as* M. Collins *tear-neth him*) *and much leſſe I a forger, or a corrupter f* S. Cyprian, *for following* Pamelius, *if I did ollow him, and not* Manutius, *as I might do for ught* M. Collins *knew to the contrary, eſpecially eeing that other Authors alleadged the ſame wordes f* S. Cyprian, *out of the Edition of* Manutius *ery neere* 60. *yeares ago, as namely* Alanus Co- ous *in his dialogues againſt the* Magdeburgenſes *dial.* 1. cap. 20.

36. *Loe then how wel* Collins *hath proued me o be a corrupter of the Fathers, acknowledging him elfe, that I followed a knowne, and common edition, beſides that he concealeth the mention which he ſaw n* Pamelius, *aſwell of the edition of* Manutius, *as of the ould manuſcripts which they followed for he iuſtification of their editions. Is this good and*

playn dealing, trow you? yet he handleth the matter much worse, and farr more fraudulently afterward in his third chap. nu. 2. when he commeeth to answer this place of S. Cyprian *alleadged by me in my* Adioynder; *for there he chargeth me again with a flat corruption of* S. Cyprian, *and maketh no mention at all of* Pamelius, *or of anyother impression that I might haue for me, giuing only to vnderstand in a marginall note, that the edition of* Morelius (*which he sayth, be then vsed*) *was prayfed before all other, euen by* Alan Cope ad-monitione ad Lectorem ante Dialogos, *whereas neuertheles* Alanus Copus *hath not a word of it in his Preface or Admonition to the Reader, and afterwards in his first Dialogue* cap. 20. *cyteth this place of* S. Cyprian *most amply, and (as I haue signifyed before) euen with the same words that I alleadged it, out of the edition of* Manutius *quoting in his margent thus,* de vnitate Ecclesiæ ex editione Pauli Manutij: *whereby it appeareth, that* M: Collins *hath notably belyed him, when he sayth that* Alanus Copus *preferred the edition of* Morelius *before all other.*

37. *After this he taxeth me for cityng an epistle of* S. Augustine *to Pope* Celestinus *about* Antony *the Bishop of* Fussula, *whome he calleth fusty Antony of* Fussula, *and saith, that this epistle is in none of the ould editions, and therefore would haue been counted cogge-*

ry

ry by me & my fellow criticks, if my Lord of Winchester had cited it. *And this I mention the rather because in his 4 chapter pag. 181. nu. 14. when he commeth to answer what I alleadge out of that epistle, he saith further, that* it is out of the number of S. Augustins epistles which Possidius recounteth, A faithfull witnes, *saith he*, of S. Augustins desks, and papers. *So he. Wherein you see he dare not flatly charge me with forgery, but only taketh two exceptions to the epistle which I cite, the one because it is not in the ould editions, and the other because it is not in the catalogue of* S. Augustins *epistles written by* Possidius. *To the first I say, that it suffiseth me, that I fynd it in an approued edition, as in that which the Vniuersity of* Louayn *set forth with great labour, and diligence, and therefore being the worke of a whole Vniuersity, is of farr greater authority; then it could be, if it were the edition of any one man, or a few, though neuer so learned. To his other exception, I say that it is very false, which he affirmeth, for that epistle is in the catalogue of* Possidius, *the fifth in number. But if he say that the said fifth epistle was some other epistle of* S. Augustine *to* Celestinus, *and not this concerning* Antony of Fussula, *let him shew what other epistle it was, or let him fynd any other of* S. Augustine *to Pope* Celestinus, *and then I will say, he hath the more reason to reiect this; but in deed, there is no other to*

be ſouud; and therefore he hath not only belyed Poſſidius, *in ſaying that this epiſtle is none of thoſe which he recounts, but alſo hath condemned himſelfe in appealing to him, as to the faithfull witnes of* S. Auguſtins desks, and papers; *ſo as this poore man euer helpeth to ouer throw himſelfe.*

38. *I omit, as not worth the mentioning, and much leſſe the anſwering his laſt proofe of my corrupting the Fathers, to wit, becauſe I defend* Cardinall Bellarmyns adoremus, *for* adornemus, *and* 2. *or* 3. *other thinges obiected againſt him, by my Lord of* Winchelter, *as corruptions, when neuertheles I do ſufficiently iuſtify the* Cardinals *allegations of thoſe places obiected, as his reading of* adoremus, *and not* adornemus, *by three different impreſſions, and ſhew that in the reſt he followed not only the printed latyn copyes of thoſe Fathers, but alſo the ſenſe of the greeke text, though the greeke wordes did beare an other ſenſe, all which I debated at large in the ſixt chapter of my* Adioynder: *but if this argument be good againſt me (to wit that I am to be counted a forger, becauſe I defend another that is charged with forgery) what ſhall wee ſay of* M. Collins, *who hath vndertaken to defend my Lord of* Winchelter *charged by me with many ſoule abſurdityes, falſityes, and lyes, of the which neuertheles he hath not cleared his Lordship of any but only one (as I haue ſignifyed more particularly in the Epiſtle dedicatory,) may not he then iuſtly be called*

an absurd fellow, a falsificator, and a lyar? yes truly, or els he must quit me from that imputation.

39. *This then being all he can say to proue me to be a corrupter of the Fathers, you see, he is not able to fasten vpon me the imputation of any one corruption, albeyt he hath employed all the wit, cunning, and craft he hath in sifting my Adioynder to the bottome; and therefore he hath been fayn to take hould of such trifles, as you haue seene, for lacke of better matter; which I doubt not, but you will take, for an euident argument of my integrity in the allegation of the fathers; and when you shalt haue also seene in my Reply, how miserably he hath defended my Lord of* Winchesters *falsifications, and fraudes & what heapes of absurdityes, falsityes, and fooleryes of his owne he hath accumulated therto, and lastly how he triumpheth, and glorieth therein, and in his owne malitious, flaunderous, and deceiptfull tongue, I make no doubt but that yow will say to him, with the Psalmist* psal. 49. Os tuum abundauit malitia &c. Thy mouth hath abounded with malice: & thy tongue forged deceits. *And Psalm.* 51. Quid gloriaris in malitia &c. Why dost thou glory in malice, which art mighty in iniquity? thy tōgue hath thoght iniustice all the day: as sharp as a rasour thou hast done guile. Thou hast loued malice more then benignity: iniquity rather then to speake equity. Thou hast loued all

wordes

wordes of precipitation, a deceiptfull tongue. Therefore God will destroy thee for euer: he will pluck thee out, and remoue thee out of thy tabernacle, and thy roote out of the land of the lyuing.

THE

THE TITLES OF THE CHAPTERS.

Chap. I. A *Declaration of the first point to be debated*. M. Collins *his grosse, or rather malitious construction of* Gerere personam: *his notorious want of Memory, Wit, and Conscience*. pag. 1.

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Chap. III. M. Collins *his answere to another place of* S. Augustine *is examined. Three reasons which he vrgeth against the Primacy of* S. Peter *are proued to be most ridiculous: the first being nothing to the purpose, and the other two being as forcible against our Sauiours supremacy, as against* S. Peters. pag. 59.

Chap. IIII. M. Collins *his answere to a third place of* S. Augustine *is confuted, with the discouery of his foolish, and false glosse vpon it, and his childish ignorance in impugning still our Sauiours supremacy, no lesse then* S. Peters. pag. 71.

Chap. V.

Chap. V. *A fourth place of* S. Auguſtine's *debated which* M. Collins *chargeth the Adioynder to haue alleadged lamely, and fraudulently; the imputation of fraud is cleared; a falſe gloſſe of* M. Collins *vpon* S. Cyprian *is diſproued: fiue or ſix notable fooleryes of his detected, with his maniſeſt corruption, and falſification of the ſenſe, and text of the Adioynder.* pag. 97.

Chap. VI. M. Collins *his anſwere to two places; the one of* S. Ambroſe, *and the other of* S. Leo, *is proued to be exceeding fraudulent: and by the way many fooleryes & ridiculous abſurdityes are diſcouered therein.* Finally M. Caſaubon *(to whom* M. Collins *remitteth his aduerſary) is found to be very defectiue, and abſurd, iniurious to Cardinall* Bellarmine, *and oppoſite to Maiſter* Collins. pag. 124.

Chap. VII. *The Authour paſſeth to another Controuerſy touching Prayer to Saints, and the veneration of their Reliques; and for breuityes ſake vndertaketh from henceforth to diſcouer only* M. Collins *his falſityes, frauds, and maniſeſt lyes, and to omit his abſurdityes, and fooleryes. And alſo in this Chapter* M. Collins *is conuinced to haue ſhamefully abuſed the Authour,* S. Hierome, S. Baſil, *the Councell of* Gangra, S. Ephrem, S. Gregory Nazianzen, *and* S. Epiphanius; *& by the way anſwere is returned to my Lord of* Winchester *of a meſſage which he ſent to the Authour, by* M. Col-

M. Collins. pag. 173.

Chap. VIII. *An impious and absurd glosse of* M. Collins *vpon a discourse of* S. Epiphanius *against the Collyridian Heretikes, is examined, and proued to be partly repugnant to the Text of that holy Father, and partly opposite to the belieſe and doctrine of his Maieſty, and finally blaſphemous, & moſt iniurious to the immaculate Mother of God, whoſe honour is defended throughout the whole Chapter.* pag. 253.

Chap. IX. M. Collins *is conuinced to haue shamefully abuſed diuers other anciẽt Fathers, to wit* S. Gregory Nazianzen, S. Chryſoſtome, *the Councell of* Conſtantinople, S. Auguſtin, *and* Theodoret; *and to haue left my Lord of* Winchester *in the lurch vndefended, touching a moſt fraudulent abuſe of* Card. Bellarmin, *wherwith his Lordship was deepely charged in the Adioynder.* pag. 311.

Chap. X. *A manifeſt diſcouery of his fraud in corrupting the text, and peruerting the ſenſe of the Adioynder touching the adoratiõ of holy Reliques; he belyeth* Gregory de Valentia, *whom he vnderſtandeth not. He abuſeth egregiouſly* S. Hierome *many wayes, in belying him, in clippyng his text, in peruerting his ſenſe, and in calumniating him. Laſtly he is proued to be moſt ignorãt euen in Grammer.* pag. 375.

Chap. XI. *A ſerious diſcourſe of* M. Collins *againſt*

against the veneration, reseruation, digging vp, & carrying about of holy reliques is throghly examined and his incredible impudency, fraud, and falsehood therein discouered by the manifest abuse of S. Ambrose, Sozomen, Theodoret, S. Chrysostome, Optatus, *S.* Gregory *the great, S.* Gregory *of Tours*, Origen, Victor Vticensis, *and S.* Hierome. pag. 419.

Chap XII. *My Lord of* Winchester *being charged in the Adioynder with inexcusable falsity in the manifest abuse of* S. Augustine, *is abandoned by his Champion* M. Collins; *in whom also notable frauds are discouered touching one sentence of the same holy Father; and that he hath shamefully relyed on Card* Bellarmine. *Lastly the veneration & translation of holy reliques and the custome to carry them in procession is clearly proued out of* S. Augustine. pag. 504.

The Conclusion to the Vniuersity of Cambridge. pag. 539.

An Appendix touching a place of S. Ephræm *alleadged by my Lord of* Winchester, *against prayer to Saints, debated with* M. Collins *in the 7. Chap. num. 50. & sequent.* pag. 545.

A Decla-

A Declaration of the firſt poynt to be debated. M. Collins *his groſſe, or rather malicious conſtruction of* gerere perſonam. *His notorious want of memory, wit, & conſcience*.

CHAP. I.

THE firſt point that I meane to debate with M.D. *Collins* ſhalbe the very firſt of my *Adioynder*, concerning the Primacy of *S. Peter*, which is alſo the firſt of the three Controuerſies, which he promiſeth in the title of his booke to diſcuſſe. And I doubt not but to make the Catholik Verity in this point ſo euident, & by the way to diſcouer ſo many abſurdities, lies, fraudes, & falſityes of his, that my *Obmuteſce* ſhal haue no leſſe effect with him, to put him to ſilēce, thē his *Epphata* hath had with me, to

make me ſpeake, when I was, and meant to be, ſilent. Now then to come to the matter. Whereas my Lord of *VVincheſter* affirmed, that *S. Peter* had no peculiar increaſe of authority giuen him by the words of our Sauiour, *Paſce oues meas*, and for proofe thereof alleadged *S. Auguſtine* thus: *Cùm Petro dicitur, ad omnes dicitur, paſce oues meas*: when it was ſayd to Peter, it was ſayd to all, feed my ſheep; I chardged his Lordſhip with a lame and fraudulent allegation of *S. Anguſtines* text in theſe words, *pag. 4. num 2.*

« 2. To the end thou mayſt (good Reader) ſee & note with what fidelity, & conſcience this man alleadgeth the Fathers, I will lay downe the place of *S. Auguſtine* more amply then he hath done, wherby thou ſhalt diſcouer his notable fraude. *S. Anguſtine* in the place alleadged ſayth thus: *Non enim ſine cauſa inter omnes Apoſtolos &c. For not without cauſe doth* Peter *ſuſtayne the perſon of the Catholike Church amongſt all the Apoſtles; for to this Church the keyes of the Kingdome of heauen were giuen, when they were giuen to* Peter: *and when it is ſayd to him, doſt thou loue me, feede my sheepe, it is ſayd to all; and therefore the Catholike Church ought willingly to pardon her children when they are corrected, and ſtrengthened in piety, ſeeing we ſee that to* S. Peter *himſelfe bearing the perſon of the Church, pardon was*

aunted, both when he had doubted vpon the
a, and when he had thrice denyed his Mayſter
re. Thus ſayth S. Auguſtine, declaring that
ſce ones (which our Sauiour ſayd to S. Peter)
as ſayd to all the Church, becauſe S. Peter
are the perſon of the Church, which he did
y reaſon of the ſupreme authority that he
ad ouer the Church; or els why ſhould
ather he, then others of the Apoſtles be ſaid
o repreſent the whole Church, but becauſe
e was head or ſupreme Gouernour therof?
which we may learne euen in Cicero, who
yth, that, *Eſt proprium munus magiſtratus &c.* It
the proper office, or duty, *of the magiſtrate to vn-*
erſtād that he beareth the perſon of the Citty. So he,
peaking of the chief, or ſuprem magiſtrate.

3. Whereby it appeareth, that what-
oeuer is giuen to the King, as King, and
ead of the Commonwealth, the ſame is gi-
en to the commonwealth whereof he bea-
eth, and repreſenteth the perſon: and ſo in
ike manner what was giuen to S. Peter as
ead of the Church, the ſame was giuen to
he Church which he repreſenteth. For
which cauſe alſo S. Cyprian ſayth, that *Ec-*
leſia eſt in Epiſcopo, the Church is in the Bi-
hop; and the reaſon is, becauſe the Bi-
hop is head of the Church: & as this is true
n euery particuler Biſhop, in reſpect of the

« particuler Church, which he gouerneth; so
« also it is most truly verified in the supreme,
« and vniuersall Pastour, in respect of the
« whole Church, wherof he his head. Thus
farre I, in my *Adioynder*; whereunto I added
three places of *S. Augustine* to the same pur-
pose, which I will lay down hereafter with
M. Collins his answere, when I shall haue first
sayd somwhat to his answere to this. Wher-
in I must desire thee (*good Reader*) to note two
things very remarkable in this very first en-
counter, that thou mayst the better discou-
uer his impertinent, and fraudulent dealing
in the rest.

4. First then, thou shalt vnderstand that
in answere of this which I haue laid down,
and of those three places of *S. Augustine*, be-
fore mẽtioned he spendeth at least 40. pages,
and through his whole discourse doth wil-
fully, and wittingly peruert the sense of my
words. For whereas I alleadge out of S. *Au-
gustine*, that *S. Peter* bare the person of the
Church, and do expound the same, that he
represented the Church, giuing also the rea-
son therof, *viz.* because he was head, and su-
preme gouernour of the Church; *M. Collins*
dissembleth wholy what I say about the re-
presentation of the Church, and maketh me
to vnderstand *gerere personam Ecclesiæ*, to signi-
fy

regere Ecclesiam, to gouerne the Church; herasI make the one to be but a consequēt the other, *viz.* that he representeth the hurch, because he was head of it. To this urpose therefore *M. Collins* sayth, that with e, *to beare the person of the Church, importeth as uch as to be endewed with suprem authority ouer the urch.* And againe *pag.* 4. that I expound the earing of the persō, by *Tullius office, to beno o-er, thē to be made supreme Magistrate*; and after gayne *pag.* 7. he sayth thus. *I affirme*, sayth he, *at gerere personam, is to resemble the Church, or to and for the Church not to be made chiefe Magistrate the Church, as you would face vs.* And *pag.* 16. ha-ing sayd out of *S. Augustine*, that *Petrus infir-os Ecclesiæ significat*, he addeth, *is this also to be cō-rued by Tullius office, or gouernement? or doth not . Augustine speak yet significantly inough, without e turne the Iesuites dictionary?* And after againe ag. 17. he sayth that, *gerere personam, must be nstrued as* S. Augustine *doth, by figurare, & sig-ificare, and not by regere, a word not once vsed by* S. ugustine *in that sense.* And lastly to omit di-erse other places to the same purpose, he yth, that I thinke *gerebat personam*, to be as uch, as *tenebat regimen, pag.* 20 *num.* 17.

5. I haue alleadged all this out of so nany different pages of his, that you may see ow idlely he iangleth all this while, figh-

ting with his owne ſhaddow whiles he fo
loweth his owne falſe ſenſe, and miſco
ſtruction of my wordes, by the which it
euident, that I vnderſtand *gerere perſonam E*
cleſiæ, in *S. Auguſtine*, no other way then
repreſent or ſignify the Church; albeit I ad
withall the reaſon thereof; making the one
as I haue ſayd, a conſequent of the other, vi
becauſe he was head thereof: and not con
founding them as he would make his reade
belieue, to frame matter for himſelfe to im
pugne, as you ſhall further ſee after a whil
when I ſhall haue repreſented vnto you
ridiculous grammaticall conceyt of his, to
geather with his bad memory and wor
lucke about the phraſe *gerere perſonam*. Th
then he ſayth *pag.* 5. *num.* 5.

6. In *Tully* it is *gerere*, in Saint Au
guſtine *geſtare perſonam Eccleſiæ*. *Is there no diff*
rence, thinke you, betweene theſe two? What, if
be of things figuratiue, another of things eſſentiall?
you blame me as too Criticall for diſtinguishing
tweene gerere, *and* geſtare; gerimus magiſt
tum, geſtamus veſtem, *eyther* Scenicam,
ſome other, geſtamus & perſonam. *I meane*
now perſonam *in* S. Auguſtines *ſenſe, leaſt*
Peter *be further of his ſupremacy, then you are*
ware. And though Auguſtine *in ſome place may*
gerere perſonam, *euen of* Peter *in this caſe,*
neyt

ther in that place which you now alleadge de ago-
Christiano cap. 30. *for one* gerebat, *you shall*
e fiue gestabats *in* S. Augustine. *I believe* ge-
re, portare, sustinere, figurare, *all these,*
ay remember gerere, *though I deny not, yet it*
nes so seldom, as I may truly say, I scarce remember.
farre he.

7. Wherein you may note what a nyce
fference this man hath made heere bet-
eene *gerere* and *gestare*, only to shew his skil
grammer, for I cannot tell to what other
rpose it may serue: for albeit in alleadging
Augustines wordes in that place I haue *gerere*
steed of *gestare*, yet is it euidēt that the sense
all one, & that I take it in no other sense,
en M. *Collins* himselfe doth; which is to
present, or figure the Church. But in that
hich followeth in him concerning how
t *gestabat*, and *gerebat* may be found in *S.*
ugustine, thou mayst note (good reader) that
s beliefe is no better then his memory, &
oth very bad. For wheras he sayth he belie-
eth, that for one *gerebat*, we shall haue fiue
stabats (of the which neuertheles he allead-
eth but two) I do not believe, but know,
nd can shew him, at least, six *gerebats* for
is two *gestabats*, as, if his memory had been
ught worth, he might haue partly remem-
red in that which he both saw alleadged

by me, and alleadged also afterwards him-
selfe, and partly might haue noted in oth-
places of *S. Augustine*, if he had read himso-
ligently as he would seeme to haue done.

8. For first he saw alleadged by m-
pag. 5. *num.* 5. these wordes. *Cuius Ecclesiæ Pe-
trus Apostolus propter Apostolatus sui primatum gere-
bat figurata generalitate personam.* Which word
he also alleadgeth himselfe afterwards *pag.*
20. *num.* 17. besides that he produceth ano-
ther place out of *S. Augustine pag.* 13. in the
words: *Cuius populi diximus Iudam in figura gessi-
se personam, sicut Ecclesiæ gessit Apostolus Petrus*
where you see *gerere personam* is twice, which
he could not haue forgot, if he had but a
much memory as a goose, seeing he alleag-
ged it himselfe: wherunto I add, that *S. Au-
gustine in* his exposition vpon S. *Iohns* gospell
tract. 118. hauing alleadged these wordes o
our Sauiour, *Tibi dabo claues regni cælorum*, ad-
deth, *Et hoc cum omnibus tanquam personam gere-
ipsius vnitatis accepit*; and agayne vpon the 3
psalme *concione* 2. he sayth. *Hoc agit Ecclesia, cu-
ius personã gerebat Petrus, quando ei de cælo submis-
est discus.* Lastly in his treatise *de Baptismo con-
Donatistas lib.* 3. *c.* 18. he saith, that the Apostle
personam gerebant Ecclesiæ, whẽ Christ sayd vn-
tothem *accipite Spiritum Sanctum*; and I doub
not but if I would haue taken the paynes t
yd search

arch for more *gerebats*, I might haue found ore, for these occurred to me by chaunce, arching for somewhat els, and vpon other casions. Therefore I leaue it, good Reader, thy consideration, what credit this man serues, when he pawneth eyther his beefe, or his memory, seeing both are so bad s you see. Wherof I may add yet this further proofe, that he himselfe *pag.* 30. calleth *erere personam*, the *wonted phrase of S. Augustine*, aying that in the 20. *cap.* of that book (*viz. de gone Christiano*) S. Augustine *sufficiently shewes what he meanes by his wonted phrase of gerere personam*. So as you see how weake not only his belief and memory is, but also his wit, seeing he so cõtradicteth himselfe, as to affirme that *gerere personam* is so seldõ in *S. Austine*, that he scarce remembreth it, & neuerthelesse alleadgeth it himself thrice, & calleth it afterwards his *wonted phrase*; therfore were it not better for him to be dũbe, thẽ to talk so idly?

9. But now to proceed with the rest of my text concerning this matter; hauing said in my Adioynder, that *S. Augustine* affirmed, that *S. Peter* bare the person of the Church (that is to say represented the same) because he was head of it; I proceeded to the further proofe thereof thus. That this was *S. August.* meaning it is euident by his own doctrin in

« other places, where he sheweth plainly that
« S. *Peter* bare the *figure* or persō of the Church
« in respect of his primacy, *Cuius Ecclesiæ* (sayth
« he) *Petrus Apostolus propter Apostolatus sui primat*
« *gerebat figuram generalitate personam &c. Of which*
« *Church Peter in respect of the primacy of his Apostle-*
« *ship did beare the person figuring, or representing the*
« *generality therof*; for if we respect what did be-
« longe properly to himself, he was by nature
« one man, by grace one Christiā, & by a more
« aboundant grace *Vnus, idemque primus Apos-*
« *tolus*; *one and the chiefe Apostle*: but it was sayd
« vnto him *Tibi dabo claues &c. I will giue thee the*
« *keyes*, he signifyed the vniuersall Church.
« Thus sayth S. *Augustine*, teaching euidently
« that *S. Peter* bare the person of the Church
« by reason of the primacy of his Apostleship,
« that is to say, because he was the chiefe A-
« postle, which the same holy Father signifi-
« eth more plainly in another place, saying:
« *Cuius Ecclesiæ ille agnoscitur gessisse personam propter*
« *primatum quem in discipulis habuit: of which Church*
« *he is acknowledged to haue borne the person, for the*
« *primacy which he had amongst the disciples.* And to
« the same purpose he sayth also elsewhere,
« *Petrus à petra cognominatus &c.* Peter taking his
« name from the rocke, was happy bearing the
« figure of the Church, hauing the princi-
« pality of the Apostleship. Lo then for what

cause

uſe *S. Auguſtine* ſayth, that when Chriſt »
aue to *S. Peter* the keyes of heauen, and Pa- »
orall authority to feed his ſheepe, he gaue »
he ſame to all the Church, *viz.* becauſe S. »
eter hauing the principality or primacy of »
he Apoſtolicall dignity, and being conſe- »
uently chiefe paſtor, & head of the Church, »
id beare, & repreſent the perſon or figure of »
he whole Church. So that you ſee the place »
which M. *Andrewes* bringeth out of *S. Augu-* »
ine agaynſt the primacy of *S. Peter*, maketh »
otably for it, if it be conſidered with the »
ircumſtances thereof, which he cunningly, »
nd craftily concealed. »

10. Thus farre the Adioynder, where-
n I wiſh to be noted, firſt how euident it is
hat I do by theſe 3. places of *S. Auguſtine* con-
firme the ſenſe I formerly gaue of *gerere per-*
ſonam Eccleſiæ, to be no other but to repreſent,
or ſignify the Church as a figure; and there-
fore in the introduction to the ſaid places, I
ſay that *S. Auguſtine* ſheweth plainly in other
places that *S. Peter* bare the perſon, or figure
of the Church. To which purpoſe I alledge
S. *Auguſtines* wordes thus. Whereof (that is to
ſay of which Church) S. *Peter* did beare the
perſon, figuring, or repreſenting the gene-
rality therof. And in the 3. place thus: That
he did beare the figure of the Church. And
after-

afterwards in the concluſion of the whol
diſcourſe, I expound to beare by repreſent
and perſon by figure, ſaying that S. *Peter* di
beare, and repreſent the perſon, or figure o
the whole Church. Now then can any thin
be more cleare, then that I do not take *gere*
perſonam Eccleſiæ, to ſignify *regere Eccleſiam*, t
gouerne the Church? What meaneth then thi
poore man to trouble himſelf ſo much as he
doth to find out, and alleadge diuers other
places in S. *Auguſtine*, where he teacheth that
S. *Peter* did ſignify the Church, and beare the
figure of the Church as though I denyed it,
when I did ſhew and proue it expreſly by S.
Auguſtine? Nay what conſcience hath he to
charge me as he doth, with quoting this
place, and theſe wordes of S. *Auguſtine* againſt
the light of Conſcience?

11. For thus he ſayth to me *pag.* 9. *lin* 7.
But for quoting of places againſt the light of Conſcience,
was ther euer any wretch ſo taken ἐπ' αὐτο-φώρῳ, *ſo in*
the very manner, as you are in the conſtruction of ge-
rere perſonam, *which* S. Auguſtine *expounds by*
geſtare figuram, *or* portare figuram? *You would*
fayne extend to boundleſſe iuriſdiction; and if gerere,
and geſtare *were graunted to be all one, is there no*
difference betweene figura, *and* perſona, *as* perſo-
na *is put for* maieſtas reip? *Will you put* figura *in*
that ſenſe too? So he. As if I did take *perſona* for

the

e maiesty of the common wealth, and not
a figure of it, as I do expresly. Who then
he *wretch* that quoteth places, and parti-
lerly this agaynst the light of Conscience?
or he? Neuertheles I would not haue him
inke that when I do expound *persona* by *fi-*
ra (as *S. Augustine* doth) I doe deny, that ne
ho doth beare the person, & figure of the
mmon wealth doth also represent the ma-
sty of it; for he that representeth the whole
mmon wealth representeth al that is in it,
r properly belongeth vnto it, be it maiesty,
thority, iurisdiction, prerogatiues, priui-
dges, or what els soeuer is properly the cō-
onwealthes, the same being al virtually in
e Gouernour, and deriued from him, to e-
ry member of the common wealth, accor-
ing to their seuerall functions, and offices;
hich shalbe further treated and explicated
reafter *cap. 2. num. 7. & 8. Item. cap 4. num.*
& 10. And in the meane tyme S. *Augustine*
oth signify this sufficiently, when he sayth
at S. *Peter* bare the person of the Church
opter primatum quem in discipulis habuit: in respect
the primacy which he had amongst the disciples, as
ppeareth in the 3. places alleadged out of
im before, which therfore we will now
onsider how *M. Collins* answereth.

12. For albeyt I resolued at the first to
answ-

anſwere him as I may ſay in groſſe, that
to ſay, to diſcouer only ſome ſuch notab
frauds, and extrauagant follies, as might
ffice to ſhew how vnworthy he is of a mo
large, and particuler anſwere; yet conſide
ring that for the clearing of this controuer
ſy, concerning *S. Peters* primacy, it importe
very much to take frō our aduerſaries the
ordinary euaſion to make the Apoſtles equ
compartners with S. *Peter* of the authority
the keyes, and Commiſſion to feed Chriſte
ſheepe; and ſeeing that M. *Collins* in this hi
defenſe of my Lord of *Ely* laboureth tooth &
nayle (imploying all that little wit, & poor
talent that he hath) to proue that S. *Auguſtin*
for this poynt is wholly theirs (to which
purpoſe he is ſo copious, & prodigall in the
allegation of him, that ſometymes he cyteth
almoſt whole pags out of him to no purpoſe
inſulting agaynſt me, and charging me alſo
otherwhiles with the ſcant, and lame alle
gation of him) I will therefore take a little
payns to trace his footſteps for ſome pages
and to examine all that he bringeth out of
S. *Auguſtine* (of any moment) in anſwere of
the places alleadged by me, or to fortify my
Lord of *Elyes* doctrine touching this point.
And this I will do the rather, becauſe I ſhall
thereby diſcouer ſo much trumpery, and
trea-

achery in him, as may ſuffice, not only to
tify my owne allegations of S. *Auguſtine*
this matter, and to ſhew how weake, &
y a champion my Lord of *Ely* hath choſen
defend his cauſe; but alſo to make it eui-
nt to the reader what a world of abſurdi-
es, falſities, and follies would be found in
m if I would take the paynes to examine,
d anſwere euery thinge in particuler,
roughout his idle, and worthleſſe worke,
hich is nothing els but a very packe, and
dell of fraud, and folly; as I doubt not
t it ſhall euidently appeare by that which
loweth.

CHAP.

M. Collins *his answere to a place of* S. Augustine, *& his* 6. *notes vpon the same are examined, and confuted. And by the way his notable folly, fraude, contradictions, and shamefull abuse aswell of* S. Augustine *&* Origen, *as of his Aduersary, is discouered.*

CHAP. II.

THE first of the 3. places which he vndertaketh to answer is the 1. cited in my Adioinder, cited by me out of S. *Augustine* his Commentary vpon the 108. psalme briefly thus. *Cuius Ecclesiæ ille agnoscitur gessisse personã &c. Of which Church he (Peter) is acknowledged to haue borne the person, for the primacy which he had amongst the disciples.* Now M. Collins to giue me a great blow (as he pretendeth) and to retort the place vpon me, cyteth it *pag.* 10. *num* 7. much more largely thus. *Sicut quædam dicuntur*

dicuntur quæ ad Apoſtolum Petrum propriè pertinere videntur &c. As ſome things are layd, which may ſeeme properly to belonge to the Apoſtle *Peter*, and yet haue no cleare ſenſe, but whē they are referred to the Church, whereof he is knowne to haue repreſented the perſon figuratiuely, for the chiefdome that he had among the diſciples (as that is for one; To thee I will giue the keyes of the Kingdome of heauen, and if there be any like:) So Iudas ſuſtaynes after a manner the perſon of the Iewes, Chriſtes enemyes, who both then hated Chriſt &c. This farre M. *Collins* alleadgeth S. *Auguſtine*, and then ſayth thus. Heere is ſomewhat that you catch at, but more that wee may retort vpon you; you catch very greedily at *prepter primatum quem in diſcipulis habuit*, which we neuer doubted, but S. *Peter* had a place of ſome priority in the quire Apoſtolike, and it may be, for that our Sauiour the rather choſe him to repreſēt his Church, more zealous then the reſt, more auncient then the reſt, whether to figure the fayth or the eternity of the Church, thone in this world, thother in the next, and for what endowments els you can deuiſe: for ſome no doubt; and if it be ſecret, is it therefore none? Will you call Chriſt to account for euery thing, and vnleſſe we can anſwere

« for him, will you condemne him? So he; trifling as you ſee aboue meaſure.

2. For what anſwereth he heere to any purpoſe to the place of S. *Auguſtine*, otherwayes then eyther to deny his aſſertion, or elſe to doubt of the verity of it; for wheras the Father affirmeth that S. *Peter* repreſented the Church, *propter primatum, for his primacy, or by reaſon of his primacy*; M. Collins graunting that he had ſome priority in the Apoſtolike quire, addeth, that it *may be for that our Sauiour the rather choſe him to repreſent his Church*; ſo as it may be alſo he did not; and that S. *Auguſtine* was deceiued; and that there might be ſome other cauſes of it, namely thoſe, which M. *Collins* hath drawne out of the depth of his profound braine; to wit, becauſe S. *Peter* was more zealous, & more auncient then the reſt &c. or for what endowments elſe of his the reader can deuiſe: yea he maketh no doubt but that there was ſome cauſe though perhaps it was ſo ſecret that we cannot ſearch into it, except we call Chriſt to account, yea and condemne him for it. And therfore hauing alſo giuen afterwards another reaſon, or cauſe why S. *Peter* was choſen to repreſent the Church (to wit to figure vnity) he addeth that perhaps it was the ſecret of our Sauiours breſt; and then concludeth,

and

and are you ſo little acquainted with the liberty of Gods actions, or reſerue you nothing for our knowledge in the world to come? This to your obiection. So he: wherin you ſee what ſmall account he maketh of the authority of that famous Doctor, & moſt learned Father, ſeing that notwithſtãding the reaſon which he yealdeth, this poore pedantical Doctor holdeth it to be ſo vncertayne, that it may be doubted whether the true reaſon therof will euer be knowne in this world; but for as much as he laboureth afterwards to ſhape vs a better anſwer by way of certayn remarkable notes which he recommendeth to his reader to be conſidered, I will take a little paynes to examine them, not doubting but to diſcouer withall as well his folly, as his fraud, & impudency in alleadging, gloſſing, & expounding the Fathers.

3. Now then he maketh vpon the aforeſayd place ſix notes, which I will lay downe in his owne words, and anſwere as briefly as conueniently I may. His firſt note is this, *pag.* 12. *num.* 8. Now marke, ſayth he, what we gather out of S. *Auguſtines* text. Firſt ſome things there are ſeeming to belonge to *Peter*, which can make no cleare ſenſe, but when they are conſtrued of the Church. This is flat agaynſt you, that would haue

« *Peter* ſuch a figure of the Church forſooth as
« yet to occuppy a certayne place of his own,
« & what is giuen to *Peter* ſhould be giuen to
« the Church, and what to the Church, the
« ſame to *Peter*. But ſome thinges ſayes S. *Au-*
« *guſtine*, are ſayd to *Peter*, which can haue no
« pregnant conſtruction, but of the Church.
So he. Wherein you ſee, he mentioneth, and taxeth as an errour, that we would haue *Peter* ſo to repreſent the Church, as to occupy a certayne place of his owne, and that what ſhould be giuen to him, or to the Church, ſhould be giuen aſwell to thone, as to thother. This I ſay he taxeth as an errour, and would perſwade his reader that it is confuted by this text of S. *Auguſtin*, whom he affirmeth to teach, that ſome things are ſayd to *Peter*, which haue no pregnant conſtruction, but of the Church: which laſt wordes, *but of the Church*, he hath put in a different letter, as S. *Auguſtines*, whereas they are but his owne falſification thereof, excluding therby S. *Peter*, wholy from al participation of the promiſe of the keyes, which S. *Auſtine* neyther ſayth, nor meaneth, except we will alſo haue him to exclude all the Apoſtles frō receiuing the holy Ghoſt, and the power to retayne, and remit ſinnes.

4. To this purpoſe it is to be vnder-

ſtood

tood that S. *Auguſtine lib. 3. de baptiſ. cap.* 18. ayth of all the Apoſtles, that (when our Sa-iour ſayd vnto them, *Accipite Spiritum ſanc-tum &c. Receiue the holy Ghoſt, whoſe ſinnes you for-giue they ſhalbe forgiuen &c.*) *gerebant perſonam Ec-cleſiæ: They bare the perſon of the Church.* That is to ſay, they repreſented, and figured the Church, and conſequently (according to S. *Auguſtines* doctrine) receiued the holy Ghoſt, and the power to retayne, and remit ſinnes for the Church. Will now M. *Collins* ſay, that they receyued not this power for thẽſelues, but only for the Church? or that our Sauiours words can haue no pregnant, or cleare conſtruction but of the Church? I thinke he will not be ſo abſurd, & yet if he mayntaine his gloſſe vpon S. *Auguſtine* touching S. *Peter* he muſt ſay ſo; for *S. Auguſtine* ſayd of *S. Peter*, that which you haue heard for no other reaſon, but becauſe S. *Peter* bare the perſon of the Church, and therefore the like is to be ſayd of all the Apoſtles, ſeeing that they alſo in receyuing the power to remit ſinnes, bare the perſon of the Church. So as if M. *Collins* will deny the power of the keyes to S. *Peters* own perſon, & allow it only to the Church, becauſe he repreſented the Church, the ſame muſt needes follow concerning the reſt of the Apoſtles for the ſame reaſon. Loe then,

how M. *Collins* beſtirreth himſelfe, & layeth about him like a mad man (light where it will) ſtriking all the Apoſtles at one blow inſteed of S. *Peter*; and no meruaile, ſeeing you ſhal ſee him anone as bold with our Sauiour himſelfe, *cap. 3. num. 7. 8. & 9.*

5. But now I am ſure he will aske me heere, whether all the Apoſtles did beare the perſon of the Church *propter primatum*, *for the primacy*? And if it were ſo, where then was S. *Peters* primacy aboue the reſt? To anſwere to this, he is to vnderſtand, that albeit euery one that repreſenteth a Citty, Commonwealth or Kingdome, is not neceſſarily gouernour thereof (as ſhalbe declared hereafter more at large *cap. 3. num 9.*) yet the ſame may be well graunted of the Apoſtles without any derogation to S. *Peters* primacy. For there is no doubt, but that they were all of them gouernours of the Church, and conſequently did repreſent it, and therefore receiued the power to remit ſins for the Church, yet without preiudice to the primacy of their ſuperiour, who did beare the perſon of the Church in a more eminent manner, as being head not ōly of the reſt of the Church, but alſo of the Apoſtles themſelues; which S. *Auguſtine* ſignifyeth plainly inough, euen in this place now in queſtion, where he

ſayth, that *S. Peter* bare the perſon of the Church *propter primatum quem in diſcipulis habuit; for the primacy which he had amongſt the diſciples.* And in his booke *de Baptiſmo contra Donatiſtas, lib. 2. cap. 1.* he ſayth of *S. Peter*, that in him *primatus Apoſtolorum praeminet excellenti gratia: The primacy of the Apoſtles is praeminent with an excellent grace.* And therefore as they repreſented the Church for the power, and domination which they had ouer it, ſo did he repreſent the ſame much more eminently for the primacy which he had as well ouer them, as ouer the reſt of the Church.

6. But for aſmuch as S *Auguſtines* meaning in the place now in queſtion betwixt *M. Collins* and me, may beſt be vnderſtood by the circumſtances therof, and eſpecially by the drift, and end which he had therein, it is to be conſidered that S. *Auguſtine* expounding the 108. pſalme, which was a prophecy, or prediction of the malice of the Iewes againſt our Sauiour Chriſt (&eſpecially of the traitor Iudas) applied it to the wicked generation of the Iewes; I meane that he applied to them, not only that which was euidently ſpoken of them in that pſalme, but alſo that which was properly, and expreſly ſayd of *Iudas* himſelf, as namely that verſe; *Fiant dies eius pauci, & epiſcopatum eius accipiet alter: Let his dayes*

be but few & let another take his bishoprike (which words of the psalme are interpreted in the Acts of the Apostles expressly of *Iudas*) so that S. *Austine* to shew the probability of this his exposition confirmed it by the like interpretation made elsewhere by himselfe of certayn speaches addressed to S. *Peter*, which albeyt they may seeme to belonge properly to him (that is to say to be so proper to him as not to haue any further relation to any other,) yet
« they cannot haue, sayth *S. Aug.* their cleare
« sense, but when they are referred to the
« Church, whereof he is acknowledged to
« haue borne the person in a figure, by reason
« of the primacy which he had amongst the disciples. And this S. *Augustine* exemplifieth by, *Tibi dabo claues regni cælorum*. Which words being spoken by our Sauiour to *S. Peter* himselfe expressly, and directly, it were absurd to thinke that *S. Augustine* would not haue them to be vnderstood at all of him, but only of the Church, as M. *Collins* doth interprete him.

7. To this purpose it is to be noted that *S. Augustine* sayth not, that they can haue no cleare construction, *but of the Church*, as *M. Collins* falsely affirmeth, but that they haue not a cleare sense but when they are referred to the Church, signifying only thereby that albeit

albeit they were ſpoken to S. *Peter*, and meant of him, yet they had a further relation then to him alone, to wit to the Church, of which he repreſented the perſon in reſpect of his primacy; for albeit a thinge be properly ſpoken of a man, yet it may haue a further relation to ſome other man, or to ſomething els, without preiudice to the propriety thereof; and to make this cleare in this caſe, it is to be vnderſtood that S. *Peter* did beare heere two perſons, thone true, and proper, which was his owne naturall perſon, and thother figuratiue, which was the perſon of the Church (wherof he was head,) & therefore theſe wordes which were ſpoken directly to him were ſpoke̅ with reſpect to both, to him firſt, immediatly, and properly, and to thother (to wit to the true Church) ſecondarily and by way of reference, and relation, becauſe he repreſented it; which he did two wayes, thone as euery King, or abſolute Prince repreſenteth the Kingdome, & commonwealth which he gouerneth, in which reſpect the authour of the Queſtions of the new teſtament in *S. Auſtines* workes ſayth of S. *Peter quæſt.* 75. *Saluator cùm pro ſe, & Petro dari iubet &c. When our Sauiour commaundeth that the tribute ſhould be payed for himſelfe, and for Peter, he ſeemeth to haue payed for all; for as all the cauſes of ſu-*

periority were in our Sauiour, ſo after our Sauiour, all are contayned in Peter; for he made him their head, that he might be Paſtour of our Lordes flocke. So ſayth this auncient authour. And a little after: *Chriſt* (ſayth he) *praying for Peter, prayed for all the Apoſtles, for the people is eyther corrected or cõmended in the gouernour.* So he; giuing the reaſon why, and how our Sauiour praying, and paying for *Peter*, prayed and payed for all the Apoſtles, *viz.* becauſe *Peter* being their head, repreſented them all: and the like is to be ſayd of any ſupreme gouernour, in reſpect of his ſubiects, and whole common wealth during his owne life, and gouernement.

8. But now *S. Peter* did repreſent the Apoſtles, and the whole Church in another reſpect, & in a peculiar manner, not cõmon to all heades but to him only, that is the firſt created & inſtituted gouernour of ſome new Kingdom, or community, to whom the authority which is giuen him, is giuen (not only to himſelfe for his owne tyme, but alſo) to the whole Kingdome, or community for the tyme to come, yea ſo long as the ſaid Kingdome ſhall ſtand. As for example; If an Emperor ſhould erect ſome part of his eſtate into a Kingdome, and create a King therof, it is euident that all the power, and authority which the Emperour giueth to this new,

and

and first King, is intended, and giuen both to him, and to the Kingdome erected in him, seeing that the sayd power, and authority is to be exercised by him and all his successors, and other their instruments for the good, and benefit of the sayd Kingdome; & therefore the wordes, writings or ceremonies vsed in the creation of such a King, or directed to his person, to signify the regall power, and authority giuen him, is to be vnderstood properly of him, yet with a relation also to his successors, for all future tymes, and consequently to the whole Kingdome, for the benefit wherof he is created King. And this is the true case now in questiõ betwixt M. *Collins* and me, concerning *S. Peter*, whome our Sauiour ordayned the first head, or (by *M. Collins* leaue) the first Monarch of his Church, that is to say, of the Ecclesiasticall Monarchy; in respect whereof S. *Augustine* sayth, that some things were spoken by our Sauiour to *S. Peter*, which haue not their cleare, or full sense, but when they haue a reference, or relation to the Church which he represented, and for the benefit whereof he receiued the power of the keyes, & commission to feed the flocke of Christ; which power, and commission was not giuen him for himselfe alone, but for the sake & benefit

of

of the whole Church, & therfore it was not to dye, or end with him, but to continue in the layd Church, and to be administred for the good thereof by his successors, vntil the end of the world.

9. But now M. *Collins* will say perhaps that he hath reiected, and confuted this similitude before *pag. 6. nu. 6.* The truth is, he hath sayd somwhat of it, but so little to the purpose that he hath thereby rather confirmed, then cõfuted it. He impugneth it with two reasons; thone because it is preiudiciall to the state of temporall Princes, giuing as much authority to the people, as to the Prince, and therfore he sayth that *secret might haue rotted in my breast*. And thother, because I am *as rude* (sayth he) *with our owne Doctours, as rash with Princes crownes, making generall Councells quarter-Maysters with the Pope*: & by this occasion he also glaunceth at the Councells of *Basill* and *Constance*, & the opinion of some Catholike Doctours, who hould that a generall Councell is aboue the Pope. But if it please D. *Collins* to consider the matter a little better, he shall see, that neyther temporall Princes, nor the Popes loose any part of their authority by this similitude; for when I say that what is giuen to the King, as King, is giuen also to the Commonwealth; I doe not

meane

meane by the Commonwealth a body without a head, but the body with the head, that is to say, the commonwealth togeather with the Prince, & subordinate to him, so that the authority, & power which is in the head, is derived from him into the seueral members, and partes of the body, according to their seuerall functions, and mynisteries, whereby the said authority may well be said to be the common wealths, because it is giuen to the Prince (as I haue signified before) for the benefit of the Commonwealth, and to be exercised therin, yet still depēding of the Prince, and flowing into the Commonwealth from him; what then doth the temporall, or spirituall Prince loose by this? doth this make the people eyther *quarter-maister* with the King, or the Councell with the Pope? seeing that it doth not follow of my similitude, that eyther the Councell hath any authority ouer the Pope, or the Parlamēt ouer the King, but both of them may, and do (for ought I say to the contrary) remayne alwayes subiect to their head, in such sort, that they cannot make so much as a decree without his consent, as we see by experience in our Parlaments; and the like is also to be sayd of generall Councells. And this being so, you may se how idly he tatleth of the Councells of

Constance,

Conſtance, and *Baſill*, and the doctrine of ſome Catholikes, which teach that the Councell is aboue the Pope, and therfore I let it paſſe as nothing to the purpoſe, and drawing vs to another queſtion needles to be treated in this place.

10. Now then to returne to *S. Auguſtines* wordes vpon the 108. Pſalme: whereas M. *Collins* maketh him teach, as you haue heard, that the wordes, *Tibi dabo claues*, ſpoken to *S. Peter*, were not to be conſtrued of him, but of the Church; the ſame may be eaſily confuted, euen by the compariſon it ſelfe, which *S. Auguſtine* maketh there betwixt thinges ſpoken of *Iudas*, and other ſpeaches directed to *Peter*, ſaying that not thoſe thinges only, which are ſayd in the 108. pſalme cleerly inough of the wicked Iewes, are to be vnderſtood of them: *Verumetiam illa* (ſayth he) *quæ propriè de ipſo Iuda dicuntur expreſſiùs*: *Which are properly, and more expreſly ſayd of Iudas himſelfe.* And to cõfirme this, he compareth the ſame with, *Tibi dabo claues*, ſpoken to *S. Peter*. And therfore S. *Auguſtine* his intention being to ſhew by that exãple that theſe things which were ſpoken properly of *Iudas* might be conueniently vnderſtood of all the wicked Iewes, the ſubſtance, and force of this compariſon muſt needes conſiſt in this, that as cer-

tayne

yne thinges ſpoken to S. *Peter*, to wit, *Tibi bo claues*, and, *paſce oues meas*, and, *Tu es Petrus* rc. were meant, and are to be vnderſtood roperly & expreſly of S. *Peters* owne perſon yet with relation to the Church, which he epreſented): So alſo thoſe thinges, which n the 108. pſalme are ſayd properly, and ex-reſly of *Iudas*, may haue relation to the wic-ed Iewes, whoſe perſon he bare in ſome ort, to wit, as their Captayne, or head in reſ-ect of his exorbitant malignity, and im-iety. So as to make *S. Auguſtine* his compa-iſon, and argument good, theſe thinges which were ſpoken to S. *Peter*, and withall were referred to the Church, muſt needes be as properly, and truly vnderſtood of S. *Peter* himſelfe, as theſe other ſpoken of *Iudas*, were to be vnderſtood properly, and truly of him, though withall they were to be referred to the wicked Iewes; for otherwiſe the cõpari-ſon & argument grounded therupon ſhould fayle euen in that, wherin the greateſt force of it ſhould conſiſt, which were abſurd, and moſt vnworthy of the moſt excellent iudge-ment, and learning of that moſt worthy, iudicious, and learned Father.

11. Thou ſeeſt then (good reader) how abſurdly M. *Collins* ſeeketh to draw out of this place of *S. Auguſtine* his owne idle fiction, *viz.* that

that theſe wordes of our Sauiour to S. Peter *Tibi dabo claues*, and the like, can haue no pregnant conſtruction *but of the Church*; whereas S. *Auguſtine* teacheth the flat contrary by this example and compariſon. And M: *Collins* to deceaue the vnwary reader ſetteth downe part of his falſe gloſſe in a different letter, as if it were S. *Auguſtines* owne wordes, & text. Thus much to his firſt note.

« 12. The ſecond is this *pag.* 12. Secondly, ſayth he, amidſt thoſe ſomethings (which « are ſpoken of S. *Peter*) is *Tibi dabo claues*; S. *Aug.* « vſeth this very example, which you would « fayne haue to be ingroſſed by *Peter*; as if the « keyes had been perſonally deliuered to him, « and in his owne right, which S. *Auguſtine* denyes. So M. *Collins*: wherin are two manifeſt vntruthes (not to call them lewd lyes, to auoyd wordes of reproach:) one is, that we would haue the power of the keyes ingroſſed by S. *Peter*, and deliuered vnto him, not only perſonally, but alſo in his owne right, whereof you haue ſeene the contrary in all my former diſcourſe concerning this matter, wherby it is cleare that we teach, that albeit the power of the keyes, and the Commiſſion to feed Chriſt his ſheep, were giuen to S. *Peter* perſonally (that is to ſay, to his owne perſon to be vſed by him) yet not to be

ingroſſed

ingroſſed by him, or ſo deliuered vnto him in his owne right, as to exclude others, but to be exerciſed by him, and his ſucceſſors, and others ſubordinate to them, for the behoofe, and benefit of the church; and therfore giuen both to him, and to the church in his perſon. This then being our doctrine the reader may cõſider how falſe it is, which *M. Collins* affirmeth heere of vs, *viz.* that we would haue all the power of the keyes ingroſſed by *S. Peter*, as if the church had no part therin, nor right therto. The ſecond vntruth in his ſecond note is, that *S. Auguſtine* denyes that the keyes were perſonally deliuered to *S. Peter*; wheras *S. Auguſtine* teacheth euen in this place, that *Tibi dabo claues* was ſpoken properly to S. *Peter* himſelfe, though with relation to the Church, as I haue ſhewed in the laſt paragraph.

13. In his third note he ſayth thus: Thirdly, *Siqua alia, if there be any more, there may be more, then as Paſce oues meas, no doubt this muſt be one, by his owne expoſition before de Agone Chriſtiano. cap.* 20. So he. Giuing to vnderſtand that aſwel *paſce oues meas, as tibi dabo claues*, can haue no pregnant conſtruction of *S Peters* perſon but of the church only; and this he groundeth alſo vpon *S. Auguſtine* his doctrine in the ſame place; but how falſely, you haue

ſeene euidently already in *Tibi dabo claues*, and therfore may eaſily diſcouer the likefalſity, and his vanity, and folly with all, in this his other inſtãce of *paſce oues meas*, which we graunt indeed to haue the like conſtruction to *Tibi dabo claues*; that is to ſay, that it was ſpoken perſonally to *S. Peter*, and in his perſon to the whole church which he repreſented *propter primatum*, *by reaſon of his primacy*; which is *S. Auguſtine* his expreſſe doctrine, as you haue ſeene; ſo as *M. Collins* his third note is as fond, & fraudulent as the 2. precedent, being al three groũded vpon the falſe foundation of his owne friuolous gloſſe.

14. His fourth note vpon *S. Auguſtines* words is, that *Peter* bare indeed, ſayth he, « *perſonam Eccleſiæ*; but *in figura, which you pared of*; « *not by power of his place, or authority permanent; but* « *culd out before the reſt by our Lord for that end to ſignify vnity*. So he. wherin you ſee he taxeth me by the way, for paring out theſe words, *in figura*, when I alleadged ſome part of this place of S. *Auguſtine* which I omit to anſwere now, meaning to ſay ſomewhat therto anone in the end of this chap. num. 37. & for the preſent do requeſt thee, good reader, to note, how this his note cõtradicteth *S. Auguſt.* or rather maketh *S. Auguſtine* contradict himſelf in this very place now in queſtiõ, wher-

in

in *S. Auguſtine* ſayth expreſſly that *Peter* bare the perſon of the church in a figure, *propter primatum quem in diſcipulis habuit*, *for the primacy which he had amongſt the diſciples*: whereas *M. Collins* by this gloſſe maketh him ſay, or meane at leaſt, that *S. Peter* did beare indeed the perſon of the church in a figure, but *not by the power of his place*, and if this be true, how did he beare the perſon of the church *propter primatum*? for what place had he more then the reſt of the Apoſtles, but his primacy? if then he bare the perſon of the church for his primacy (as *S. Auguſtine* expreſſly affirmeth) how then is *M. Collins* his gloſſe true, that he did not beare it for his place, or (as he ſayth more obſurely) *by the power of his place*? Was his place of primacy void of power? yea ſayth *M. Collins*, he had a priority, a ſuperiority, or a primacy of place, order, and excellency, but not of power, authority, and gouerment.

15. But this is moſt abſurd, ſeeing that it is clere, that he had his primacy in reſpect of the keyes, and commiſſion to feed Chriſts flocke giuen him for the Church, and to the church in him, as *S. Auguſtine* teacheth; or (as *Tertullian* ſayth in *Scorpiaco*) *to him and to the church by him*; *Memento* (*ſayth he*) *ſtatues cali hic Dominũ Petro, & per eum Eccleſiæ reliquiſſe.*

liquisse. Remember that our Lord left the keyes of heauen heer to Peter, & by him to the church. To which purpose *Optatus* also sayth *lib. 7 cont. Donat.* that *Peter, solus accepit claues cæteris communicandas: receiued alone the keyes to be communicated to the rest of the apostles*, wherby *Optatus* giueth to vnderstand that *Peter* being *Apostolorum caput, the head of the Apostles* (as he calleth him expressly *lib. 2.*) was to communicate to them the power of the keyes, which he had receiued alone, yet not for himselfe alone, but for himselfe, and them; and therfore not as a proxy (*as M. Collins* absurdly affirmeth *pag. 81.* in answere to this place of *Optatus*) but as *caput*, a head, from whence the power is to be deriued, and communicated to the body, and to the seuerall partes therof. If therfore ther be any authority in the whole church by reason of the keyes, and commission giuen to *Peter*, the same must needes be principally in him, to whome they were giuen as Primate, or head for himselfe, & by him to the church.

16. In which respect *S. Augustine* sayth also, in his treatise of Baptisme against the *Donatistes lib. 3. cap. 17* (which *M. Collins* himselfe alleadgeth pag. 4. *num.* 10.) that God gaue *potestatem Petro in typo vnitatis, power vnto Peter in the type, or figure of vnity*; that the same which

hich he looſed in earth, ſhould be looſed
heauen. And againe in his *tract.* 123. *in E-*
n. Ioan. ſpeaking of the paſtorall comiſſion
uen to *S. Peter* & all paſtors, by the words
ſce ſoues meas, he expoũdeth *paſcere* by *docere*,
regere, *to teach*, *& gouern*; *ſaying*, *Quibus oues ipſas*
ſcendas, *hoc eſt*, *docendas*, *regendasq́*; *committit.*
o which (*Paſtors*) *he committed the sheep to be fed*,
at is to ſay, *to be taught and gouerned*. Thus ſayth
Auguſtin, teaching euidently that our Saui-
ur giuing *S. Peter* comiſſion to feede his
eep, gaue him authority and power to
ouerne; wherupon it followeth that the
lace of *Peters* primacy, or the primacy of
is place cannot be ſeparated from his po-
ver, and authority giuen him altogeather
y the keyes, & commiſſion of Paſtour. For
lbeit all the Apoſtles, & the whole church
eceiued the ſame power, and comiſſion in
im, and by him, yet in reſpect of his pri-
nacy the ſame muſt needes be principally,
nd eminently in him; which *S. Leo* teacheth
xpreſſly, yealding alſo the reaſon thereof, »
aying *ſerm* 3. *in aſſump. ſuæ ad Pontif.* that God »
would haue the myſtery of the charge (of »
preaching vniuerſally) ſo to belong to the »
office of all the Apoſtles, that he placed it »
principally in *Peter*, the cheefe of them to »
hend that he might dilate, or ſpread abroad

his giftes, as into all the body, *ad ipso quasi quodam capite, from him as from a certaine head.* Thus sayth S. *Leo*, of whose worthines, & great authority in Gods church, I shal haue occasiõ to say somwhat hereafter *cap* 6. *nũ* 3.

17. Furthermore M. *Collins* sayth in his 4. note that S. *Peter* was *cald out by our Lord before the rest*, to represent his church, to signify vnity, which as you haue heard, he affirmeth also in diuers other places, grounding himself vpon S. *Austine*, & therupon denyeth that S. *Peter* bare the figure of the church, *by the power of his place, or authority permanent*, which is as much in effect, as to deny that he represented the church *propter primatum*, *for his primacy*; which neuertheleſſe you ſee is S. *Auguſtine* his expreſſe doctrine, and vtterly ouerthrowerth M. *Collins* his gloſſe. Beſides that, what a ſimple, and abſurd manner of arguing is this, to deny, or impugne one truth by another, as thogh two truths, or al truthes could not ſtand togeather, or that diuers cõſideratiõs, cauſes or motiues might not concurre to produce one effect? What Catholike denieth, or doubteth, that for the loue of vnity, and the neceſſity therof in the church, our Sauiour did chuſe one head of the Apoſtles, and of the whole church (and conſequently to beare the perſon, and figure

of

of the church) not onely to ſhew the vnity therof, but alſo to cauſe, and to conſerue vnity therin; as I haue proued in my Adioynder out of *S. Cyprian*, & *S. Hierome*. How abſurdly then doth *M. Collins* argue thus in effect? Our Sauiour choſe *S. Peter* to be the chiefe Apoſtle (or to haue the primacy of the Apoſtles) to ſignify vnity, *ergo* for nothing els, but to ſtand for a bare Cyphar, or figure, and not to haue any power, or commaund for the gouerment of the Church?

18. But how doth this follow? Nay how euident is the contrary? to wit, that our Sauiour had ſo great reſpect, and loue to vnity, that for the conſeruation therof in the church it ſeemed to his diuine wiſedom moſt neceſſary to giue to one (*viz.* to S. *Peter* and his ſucceſſors) moſt ample power, and authority to command, ordayne, & puniſh, without the which neither ſchiſms, nor hereſyes can either be preuented, or remedied, nor conſequently vnity conſerued; and this I ſay, is ſo euident, that my L. of *VVincheſter* denyeth not *Apol. cap. 8. pag.* 219. (in anſwer to the place of S. *Hierome* aboue mentioned) that one (to wit S. *Peter*) was choſen head amongſt the Apoſtles to auoyd ſchiſme; yea and graunteth that he had ſo much power giuē him, as might ſuffice for tend, for the

which he ... ord ...ied; whereupon ... duced i... my Adi... r *cap.* 3. *num.* ... b... a neceſſary conſeq... , all that power, & authority, which we acknowledge to be in S. *Peter*, and his ſucceſſours. Thus then you ſee that the reaſon of vnity, with the which M. *Collins* impugneth *S. Peters* primacy doth nothing preiudice it, but rather notably confirme it. Thus much to his fourth note.

19. In his fifth he ſayth thus. *Primatus*, ſayth he, *was not the Primacy of Magiſtracy, euen that declares that he ſayes the keyes were promiſed to him propter primatum. So that firſt the primacy, and then the keyes, and his primacy amongſt the Apoſtles was a motiue cauſe to promiſe him the keyes in the name of the Church, whereas els* Primatus, *& the keyes had gone togeather, and as ſoone* Primatus, *ſo ſoone the keyes; but now they are promiſed him for ſome ſpeciallty in him, not for office then, as you would haue it.* Thus far M. *Collins*, who hauing granted, as you haue heard before ſome kind of primacy in *S. Peter*, ſeeketh to exclude him heere from all primacy of gouernement, or magiſtracy (as he tearmeth it) and to that end he ſuppoſeth one thing, & affirmeth another, neither of them euer meant by *S. Auguſtine*. He ſuppoſeth that *S. Peter* had his primacy before he repreſented the Church, & affirmeth that the keyes were promiſed him

propter

propter Primatum, whereupon he argueth as you haue heard. But his ſuppoſition is flat againſt *S. Auguſtines* meaning in this place, who ſayth, that *geſſit perſonam Eccleſiæ propter Primatum*: *He bare the perſon of the Church for his Primacy* (or in reſpect, or by reaſon of his primacy,) wherof the naturall and cleare ſenſe muſt needes be, that he repreſented the Church, becauſe he was Primate, or chiefe of the Apoſtles; wherin the cauſe, and the effect are ſignifyed to concurre, as the King repreſenteth the Commonwealth, becauſe he is King or Head therof, and not becauſe he being made King, is afterwards deputed to ſome ſuch office of repreſentation; but being King, he doth conſequently, and by nature of his Regal office, and dignity beare the perſon of the Commonwealth, that is to ſay, he doth conteine, & cõprehend in himſelfe the whole authority, dignity, maieſty, & power of the Commonwealth, which floweth from him, as from the head into al the members, & parts of the political body.

20. This coniunction, & concurrence of theſe two (although it is cleare inough in this place wherof we now treate) yet may be confirmed by another place alleadged by me before out of *S. Auguſtine ſerm.* 13. *de verb. Dom.* where he ſayth, that *Peter taking his name*

from a Rocke was happy, bearing the figure of the Church, hauing the principality of the Apoſtleſhip. Which manner of ſpeach expreſſeth a concurrence of three thinges. The firſt, that he was made the foundation of the Church, which is ſignifyed by the change of his name taken frō a Rocke (alluding to the words and promiſe of our Sauiour *Matth.* 16. *Thou art Peter, & vpon this Rocke will I build my Church*) The ſecond is that he repreſēted the church. The third, that he had the principality of the Apoſtleſhip. And of thoſe three thinges, the two later are neceſſary conſequent of the firſt; for being the foundation of the Church he was conſequently the head therof; and being head of the Church, he repreſented the whole body thereof, and conſequently was Prince, and chiefe of the Apoſtles: ſo as all thoſe do ſo neceſſarily include one another, that they cannot be ſeparated.

21. And that *S Auguſtine* his meaning was that *S. Peter* bare the perſō of the church becauſe he was the foundation, or head of it, he ſignifyeth euidently inough in his commentary vpon the 30. pſalme *concio.* 2. where diſcourſing vpon the words ſpoken to S. *Peter* in the acts of the Apoſtles, *macta & manduca*, he applyeth the ſame to *S. Peter*,

and

and the Church, *Cuius perſonam* (ſayth he) *gerebat Petrus &c. Whoſe perſon S. Peter did beare, when the diſh full of all kind of beaſts was let downe vnto him from heauen*; and then he addeth further, that our Lord did therin prefigure his Church that it ſhould deuoure, & conuert all Nations into her owne body; and that therefore he ſayd: *Eccleſia, hoc eſt, Petre (quia ſuper hanc petram ædificabo Eccleſiam meam) macta & manduca. O Church, that is to ſay Peter (becauſe vpon this Rocke I will build my Church) kill & eate.* So he. Wherein you may ſee that he calleth *Peter* the Church, or rather the Church *Peter*, becauſe he bare the perſon of the church, and yealdeth therof this reaſon, becauſe Chriſt ſayd vnto him: *Vpon this Rocke will I build my Church*. Signifying that he repreſented the Church, becauſe the ſame was founded vpon him, that is to ſay, becauſe he was made head of the Church (for as I haue ſayd before, the foundation in a building repreſenteth the head in a politicall body, or Commonwealth;) wherupon it alſo followeth, that the repreſentatiõ of the church and the primacy therof were inſeparable in S. *Peter*, the one including the other. And therefore M. *Collins* his ſuppoſition that the one was before the other, is both friuolous, and falſe, and moſt repugnant to the meaning of *S. Auguſtine*.

22. No

22. No leſſe friuolous, yea and fraudulent alſo is his affirmatiō, which I noted before concerning the ſeparation of *Peters* primacy from his receauing the keyes, ſaying, that *the Primacy was the motiue cauſe why the keyes were promiſed him. Firſt the primacy, and then the keyes, whereas els the Primacy, and the keyes had gone togeather, and as ſoone the primacy, ſo ſoone the keyes.* So he. And then he concludeth, that the keyes were promiſed him, *not for his office, but for ſome ſpeciality in him.* All which he groūdeth vpon the place and words of *S. Auguſtine* before alleadged. But I would gladly know of him, where he findeth in thoſe words, & in that place, that the keyes were promiſed to *S. Peter, for his primacy.* That which I find there, and al that can be found is, that *S. Peter* repreſented the Church, or bare the perſon of it for his primacy, which ſignifyeth plainely, as I haue ſhewed already, the concurrence of S. *Peters* bearing the perſon of the Church with his primacy (as of a neceſſary effect with the cauſe) but of promiſing the keyes, & much leſſe of giuing them before, or after his Primacy, ſooner, or later, there is not ſo much as one word in that place of S. *Auguſtine*; and therfore he may be aſhamed to ſay, as he doth, to wit, that S. *Auguſtine* ſayth: *The keyes were promiſed him*

him, propter Primatum, ſeeing that he neither ſayth, nor meaneth it. And his concluſion is not only as falſe, as his premiſſes, but alſo ridiculous. For he ſayth: *But now (the keyes) are promiſed him for ſome ſpecialty in him, and not for office then, as you would haue it*. So he, diſtinguiſhing, as you ſee, betwixt ſome *ſpeciality* in *S. Peter*, and his Office, and concluding that the keyes were promiſed him for the one, and not for the other.

23. But good *M. Collins*, reſolue vs heer what difference you make betwixt that ſpeciality in *S. Peter*, and his office, which according to your premiſſes muſt needes be all one; for you ſayd before, that S. *Auguſtine* ſayes, *The keyes were promiſed to him, propter Primatum, for his primacy*; and now you conclude that the keyes were promiſed him for ſome *ſpeciality* in him; and therefore that *ſpecialty* muſt needes be his Primacy, if you will agree with *S. Auguſtine*, and your ſelfe; and if his *Primacy* was his *ſpecialty*, what els was his office, for the which you ſay, *I would haue the keyes to be promiſed him*; truely for my part I can imagine no other ſpeciall office in S. *Peter*, but his *Primacy*, yet I muſt tel you good Syr, that you miſtak me much, if you thinke, as it ſeemes you doe, that I would haue the keyes promiſed to *S. Peter*

for

for his office, that is to say, for his *Primacy* (supposing as you do, that he had his office before the promise of the keyes,) for in my poore vnderstanding he was no officer before the keyes were both promised, and deliuered him; so as you haue, I will not say belyed both S. *Augustine*, and me, but truly you haue mistaken vs both very much. This may suffice to the fifth note.

24. The sixt, and last note is this. *As* « *Iudas* (sayth he) *sustayned the person of the wicked* « (sust nuit, *a more powerfull word then* gestauit, « *and much more then* significauit, *which is sayd* « *heere of* Peter, *and yet but* quodam modo, *so shye* « *is* S. Augustine, *so far from the iurisdiction, you* « *build vpon* Tullyes *offices*) *so* Peter *of the Church,* « *as* Iudas *of the one, so* Peter *of the other, sayth S.* « Augustine, *which was no authoritatiue primacy,* « *you may be sure, except* Iudas *shall haue a generatiō* « *on of successours now as well as* Peter, *and which is* « *more damnable of holy Scriptures institution.* So far M. *Collins*, with a great deale of more trumpery following, wherin he disgorgeth himself of a great part of his malice against the Pope, which I omit as not worth the answering, seeing the force of his argument consisteth in that, which I haue heere layed downe already.

25. Now then to say somwhat therto,

I let

I let passe his idle parenthesis concerning *sustinuit, gestauit*, and *significauit*, tending only to fortify his peruerse, and willfull misconstruction of my Text, touching *S. Peters* bearing the person of the Church, wherof I haue sufficiently treated, and discouered his malice, and fraud therin *cap.* 1. *num.* 4. *&* 5. whereto I remit my Reader; and will now examine the force and weight of his argument, which is, that according to *S. Augustin, Iudas* did beare the person of the wicked Iewes, as *Saint Peter* bare the person of the Church. And therefore if *S. Peter* by reason of his representing the Church, had a Primacy of power, and authority ouer the Church, *Iudas* must haue also the like primacy, and power ouer all the wicked Iewes; or if *Iudas* had no such primacy, then neither hath S. *Peter* any such.

26. But who would not wonder to see such an argument proceed from a Doctor of Diuinity? For what petty Sophister knoweth not the nature of an argument drawne from a similitude or comparison? To wit, that it holdeth not in all pointes, but in that, or those pointes only for the which the similitude, and comparison was made? Otherwise because Christ is compared to a Lyon in the scripture *Apoc.* 5. he must be

be like a Lyon in al things; and being com-
pared alſo to a lambe *Ioan.* 1. he muſt be in al
thinges like a lambe: whereupon it would
follow that theſe two beaſts being of moſt
contrary nature, and condition the one to
the other, Chriſt being in all things like to
them both, muſt be moſt vnlike, or rather
contrary to himſelfe; and ſeeing that not
only Chriſt, but the Diuell alſo is likened
to a Lyon 1. *Petr.* 5. Chriſt muſt be like the
Diuell. Do you ſee what would follow of
M. *Doctour Collins* his Logike? In like manner
argued they, who as we read in S. *Auguſtine*
ſerm 35. *de verb. Dom.* ſought to proue by the
parable of the wicked Steward, *Luc.* 16. that
it is lawfull to robbe or ſteale with intention
on to giue almes, becauſe the Steward is cō-
mended for purchaſing friends to himſelfe
with his Lord, and maiſters goods; whereas
our Sauiour propoundeth that ſimilitude
only to incite vs to be as diligent, and induſ-
ſtrious in procuring our ſaluation by the
good imployment of our owne goods in
almes, & pious works as the wicked Stew-
ard was to make friendes by the fraudulent
imployment of his Maiſters goods. And he
that would apply this parable to other pur-
poſe might ground therupon a moſt dange-
rous doctrine to teach Stewards, & Officers
to

to cozen their maiſters. And therfore *Theophilactus* vpon this parable ſayth notably well thus: *Non oportet omnes &c. we muſt not ouer curiouſly ſearch into all partes of parables, but ſo farre forth as they ſerue for the purpoſe; for the reſt are to be paſſed ouer, as ſeruing onely for the compoſition, and connexion of the parable.* Thus ſayth *Theophilact.*

27. To declare therfore in what this ſimilitude, and compariſon betwixt *S. Peter*, and *Iudas* holdeth; it is to be vnderſtood that *S. Auguſtine* compareth them onely in two things: the one in that, as *Peter* bare the perſon of the Church, in a figure *propter primatum*, for his primacy amongſt the Apoſtles, ſo did *Iudas* beare the perſon of the wicked Iewes *quodam modo* (ſayth *S. Auguſtine*) *after a certayne manner*; giuing to vnderſtand therby, that *Iudas* did not ſo properly figure, and repreſent the wicked Iewes as *S. Peter* figured and repreſented the Church, but onely *quodam modo, in a certaine manner*: as who would ſay that *Iudas* being, as it were, the Captayne and ringleader of Chriſtes enemies (in reſpect of his exorbitant, and exceſſiue malice, wherin he ſurmounted thē all) might therfore be ſaid to haue a kynde of primacy or ſuperiority amongſt them, and ſo to beare their perſon, or to repreſent them, as *S. Peter* did truly beare the perſon of the Church, in

reſpect of the true, and reall primacy which he had amongſt the diſciples of Chriſt.

28. The other thing, wherin they are compared is, that as certaine things which were ſpoken to *S. Peter*, and did properly belong to him, can haue no cleere ſenſe, but when they are referred to the church, ſoin like manner ſome things which we read in the 108. pſalme concerning *Iudas*, and are properly ſpoken of him, may be conuenien. tly vnderſtood alſo of the wicked Iewes, as hauing relation to thē; & in this later point conſiſteth the chief force of *S. Auguſtins* compariſon betwixt *S. Peter*, and *Iudas*; and therfore, it were moſt abſurd to inferre a parity betwixt them in other things, not in. tended either at all, or not ſo principally by *S. Auguſtine*; as namely betwixt *S. Peters* reall, and true Primacy (which *S. Auguſtine* acknowledged him to haue had amongſt the Apoſtles) and that kind of Captaynſhip (as I may tearme it) which may be imagined in *Iudas* (for really he had none) amongſt the wicked Iewes; ſo as, albeyt there may be ſome compariſon in reſpect of the Analogy, or proportion, which we may conceiue betwixt them; yet a reall, proper, and true parity, or equality there can not be otherwiſe then in imagination.

29. Fur-

29. Furthermore if M. *Collins* will ſtand to his argumẽt he muſt needs acknowledge that *Iudas* had *primatum loci, & ordinis, a primacy* of place and order amongſt the wicked Iewes, ſeeing my Lord of *VVincheſter* and he do graunt the ſame to *S. Peter*; to which purpoſe they muſt alſo imagine ſome reall election of *Iudas* to that primacy, and that the wicked Iewes made their aſſembly, wherin *Iudas* was to haue the firſt place, as *S. Peter* by their conceſſion was to haue in Synodes, or Councels of the Apoſtles: for this muſt needes follow if their argument be good againſt vs; ſeeing that this compariſon, maketh as much againſt *S. Peters* primacy of place, & order (which *M. Collins* graunteth) as againſt the primacy of power which wee acknowledge in S. *Peter*, & he denieth. Loe then what a learned doctour we haue heere of M. *Collins*, who with his potent argumẽt ouerthroweth himſelf as much as his aduerſary.

30. But for the more full and cleere cõfutation of this Cauill of his (albeyt this which I haue already ſayd might ſuffice) I will lay down another obiection, & argument of his, of the ſame nature, which he vrgeth mightily afterwards, ſpending therin 4. or 5. whole pages; the anſwere wher-

of, I hope, will not onely ſatiſfy the Reader for both obiections, but alſo *ſtop M. Collins his mouth*, ſeeing that as well the anſwere as the obiection ſhalbe taken out of himſelfe, who ſome leaues after this his argumẽt grounded vpon *S. Auguſtin* his compariſon of *Iudas* with *S. Peter*, bringeth the very like out of him alſo, vpon a compariſon which he maketh betwixt *S. Iohn* the *Euangeliſt* & *S. Peter*, comparing *S. Peter* to the temporall life, and *S. Iohn* to the eternall, making them figures therof, and to repreſent, or ſignify the ſame, as you haue heard he ſaid before of *S. Peter*, that he ſignified, or repreſented the church.

31. Of this point *M. Collins* ſayth thus « *pag. 24. num. 19. I am a fraide* (ſayth he) *of* « *giuing the Reader a ſurfet in a caſe ſo euident, but* « *yet I muſt not omit this one paſſage that followes in the* « *forſaid tractate of the Father vpon* S. Iohn, *becauſe* « *our aduerſary hath quoted it. He ſayes then, that as* « *there is a twofold ſtate of the church, one in miſery,* « *and in exile, another in glory, in royalty, in bliſſe, ſo* « Peter *was made a figure of the former,* Iohn *of the* « *later, by our Sauiour Chriſt: ſo as not onely* Ioannes « ãteponitur Petro, Iohn *in the one of theſe is pre-* « *ferred before* Peter (*as* S. Aug. *words are*) *but ſimply* « Iohn *ſurpaſſeth* Peter, *as much as the life that* « *wee ſhall lead in bliſſe, excelles this miſerable that wee* « *heere liue; for thereafter as the liues are, ſo are the fi-*

gures

gures of them both, which are heere ſayd to be the two apoſtles, Peter of the militant church, Iohn of the triumphant, as hath beene shewed. But shall wee ſay trow you, that Iohn is a Monarch in the triumphant, or beares any rule, or regiment amongſt the bleſſed, where the ſonne himſelf reſignes his kingdome, or ſubmits it at leaſt to God the Father. 1. Cor. 15? or if Iohn hath no ſuch monarchy by vertue of his figuring and repreſenting that ſtate; why then should Peter clayme any in earth, becauſe he ſtands for a figure of the militant? Thus ſayth M. Collins, and then layeth down a good part of S. Auguſtins diſcourſe ſtill vrging it to the ſame purpoſe that you haue heard, and maketh alſo an ample comment vpon it; impugning, and reiecting S. Peters ſupremacy ouer the church militant, becauſe S. Iohn hath no ſupremacy ouer the church triumphant.

32. And not content with this, he reſumeth againe afterwards the ſame compariſon betwixt S. Iohn and S. Peter, out of Origens ſecond homily *in diuerſa*; but with much more fraud, as ſhall appeare after a while. Thus then M. Collins ſayth in his 5. cap. pag. 203. *Are you aduiſed* (ſayth he) *what priuiledges* Origen *heapes vpon* S. Iohn *there, not inferior to* Peter, *not to any? for it is not for nothing that* Iohn *ſtill croſſes* Peter: *though th'one ſet out former, yet th'other arriued firſt at his iourneyes end.*

« Ioan. 20. *Cui donatum eſt* (ſayes Origen) *quod tibi*
« *donatum eſt? O beate! To whome was it euer giuen,*
« *that which to thee hath beene giuen? O Thou bleſſed*
« *creature! Dic quæſo cui talis, & tanta donata eſt gra-*
« *tia? I pray thee tell me, To whome was euer ſuch, &*
« *ſo great grace conferred? Feare ye not leaſt he deface*
« *the virgins garland, not onely* Peters? *and as* Peter
« *is a rocke by interpretation* (*as you tell vs*) *ſo* Iohn
« (*if we beleeue* Origen) *latinè quod donatum eſt,*
« *as if a packe of gyftes were couched in him, and the*
« *ſpecialleſt gyft that euer befell a man* (*either the Mo-*
« *narchy, be like, or aboue the Monarchy, another one in*
« *degree, to whom that may befit* ἐν ᾧ πάντες ὀπταυεῖ,
« *you know the place.* So he. With a great deale more which I omit, not to tyre thee, good Reader, and my ſelf with ſuch impertinent ſtuffe, as you will fynd this to be, when you ſhall haue heard what he fraudulently diſſembleth in this very p'ace.

33. But firſt I can not but note heer, by the way, how this poore man is ouertaken, no leſſe in his compariſon of *S. Iohn* with *S. Peter*, then in the former of *S. Peter* with *Iudas*; ſeeing that his argumẽt, if it be good againſt *S. Peters* ſupremacy, or (as he calleth it) *Peters* monarchy in the church militant, it ouerthroweth alſo that primacy of place, which he graunteth to *Peter* except he will ſay that *S. Iohn* hath the firſt place in heauen, which I think

I thinke he will not be ſo bold to determine, or ſo impudent to ſay that *S. Auguſtine* had any ſuch meaning.

34. But to proceed to what I intended, thou ſhalt vnderſtaud, good Reader, that *M. Collins* afterwardes ſpeaking of another matter in his 6. *chap. pag.* 224. doth open the way, and giue a good occaſion to find out the reſolution of this doubt; for hauing cyted a place of *S. Auguſtine* out of this Treatiſe of his vpon S. *Iohns* Ghoſpell, in confirmation of another place of *Origen*, taken out of his ſecond homily vpon the ſame Ghoſpell, he ſayth thus: *The very ſame hath* » S. Auguſtine, *almoſt* totidem verbis, *vpon the* » *ſame Text of* S Iohn tract. 44, *that you may know* » *one Father borrowed of another, ſpecially the Latin of* » *the Greeke*. So he, wherin he ſayth true, & very well to our purpoſe; it being very euident that S. *Auguſtin* in this his compariſon of S. *Iohn* with *S. Peter*, & of the two different liues, which they repreſent, imitateth *Origen* in his homily vpō the ghoſpel *In principio erat Verbum*, which is the ſame homily out of which *M. Collins* taketh, & vrgeth the foreſayd compariſon; wherin neuertheles this difference is to be obſerued, that *Origē* treateth of the actiue, and contemplatiue life, & *S. Auguſtine* of the temporall and eternall life.

35. Now then *Origen* will giue vs good light what was his meaning, and consequently S. *Auguſtines*, who doth imitate him in the comparison betwixt S. *Peter* and *S. Iohn*. Therfore *Origen* hauing (in the place which is alleadged, and vrged by *M. Collins*) propoſed *S. Peter* as the figure of fayth, and action; and *S. Iohn* as the type and figure of contemplation, and the vnderſtanding, and hauing compared them togeather in ſuch ſort, that he giueth farre greater aduantage, and preheminency to *S. Iohn*, explicateth himſelfe notably, and cleareth all this difficulty, ſaying: *Nemo nos exiſtimet &c. Let no man thinke that we preferre Iohn before Peter. VVho would ſo do? For which of the Apoſtls was higher in dignity then he, who is, and is called, Vertex eorum, their head?* So Origen. And a little after: *Non præferimus Petro Ioannem &c. &c. VVe do not preferre Iohn before Peter, but compare contemplation with action &c. for we do not now conſider the dignity of theſe Apoſtolicall perſons, but do ſearch for a notable difference of the diuine Myſteryes.* Thus ſayth Origen. Wherein you ſee he is ſo farre from derogating any thing from *S. Peters* primacy by his compariſon, that he doth plainly acknowledge it, and vtterly diſclaime from al meaning, and intention to impugne, or contradict it: whereby M. *Collins* may well vnderſtand,

ſtand, if it pleaſe him, that *S. Auguſtine* might alſo make the like vſe of this compariſon that *Origen* doth, without any preiudice to the primacy of *S. Peter*.

36. What conſcience then hath he, who ſeeing this in *Origen* (as he muſt needes do, when he culd out of him ſo many ſentences as you haue heard him alleadg out of the ſame place) would neuertheles ſo ſeriouſly, and vehemently vrge, and exagerate this compariſon, flatly againſt the meaning and intention of the Author? How can a man truſt any allegation of his, further thē he tryeth it, ſeeing he is ſo falſe, and fraudulent as you ſee? Therefore, to conclude concerning his ſixt note, thou ſeeſt, good Reader, how conforme it is to the former, all of them notably diſcouering the folly, and fraud of the Author, who, as you haue heard, argueth moſt ſimply, corrupteth, & peruerteth moſt impudently as well *S. Auguſtines* text, and meaning, as myne, contradicteth himſelfe ſhamefully, & finally with a ſeared cōſcience diſſembleth *Origens* cleare, and expreſſe wordes, which doe wholy ouerthrow the inferrence, & argument that he draweth out of him in the ſame place.

37. And now to ſay a word, or two (as I promiſed) concerning his imputation

of fraudulent dealing to me in the allegation of S. *Auguſtines* text (becauſe for *geſtauit* I had *geſſit*, & pared off, as he ſayth, the words *in figura*) truly I thinke he would haue beene aſhamed (as little ſhame as he hath) to haue obiected this to me, had he not firſt wholy diſſembled my text, and peruerted, and falſifyed my meaning touching the ſenſe of *gerere perſonam Eccleſiæ* in *S. Auguſtine*, which as I haue amply ſhewed in the beginning, I do expreſly expound to repreſent, and ſignify the Church, taking *perſona* for *figura*; ſo as no difference can be imagined in that place betweene *gerere* and *geſtare*, nor any want of the words *in figura*. Albeit alleadging onely a piece of the text for breuityes ſake, I left out theſe words as needles, being neceſſarily vnderſtood, and included in the word *perſona* (which I tranſlated ſometymes perſon, or figure) and was alſo otherwiſe ſufficiently ſignifyed, and expreſſed by me in all that diſcourſe. Which if thou doſt not remember, good Reader, I beſeech thee to tak pains to reuiew it in the firſt *cap. num.* 4. & 5. and thou ſhalt ſee how notably he hath ſought to cozen thee, and abuſe vs both: and therefore, I ſay vnto him with the Pſalmiſt: *Erubeſcant impij, deducantur in infernum, muta fiant labia doloſa. Pſal.* 30.

CHAP.

M. Collins his answere to another place of S. Augustine is examined. Three reasons which he vrgeth against the primacy of S. Peter *are proued to be most ridiculous; the first being nothing to the purpose, and the other two being as forcible against our Sauiours Supremacy, as against* S. Peters.

CHAP. III.

MAISTER D. *Collins* will now take in hand *pag.* 14. *num.* 10. another place, which I alleadged out of *S. Augustine* to proue that S. *Peter* did beare the person of the Church in respect of his primacy and his meaning is to retort it vpon me, or at least to shew that it auaileth me nothing. *You quote further* (sayth he) *S. August. in his* 13. *serm. de verbis Dom. secundum Matth. out of which* » *you haue these words:* Petrus à petra cognomi- »

natus

« natus &c. *which moreouer you English thus.* Peter
« *taking his name from a Rocke was happy, bearing the*
« *figure of the Church, hauing the principality of the a-*
« *postleship, of which anone, as it serues your turne. In*
« *the meane tyme you may see what variety of words S.*
« Augustine *hath to set out the meaning of his* gerere
« personam, *both heere, and els where, though heere*
« *he doth not vse so much as the word* personam, *but*
« figuram *only, which is a great deale lesse, or ra-*
« *ther makes all besides, to be iust nothing.* So he.
And then after scrapeth togeather a great many of places out of Saint *Augustine*, to proue that *gerere personã*, doth signify in him only to figure, signify, or represent, which he prosecuteth for fiue or six pages togeather speaking to me diuers tymes by the way, & telling me of my construction of *gerere personam* out of *Tullies* Offices, by *regere*, and *potiri rerum*, as though I had sayd so; wheras this place it selfe maketh it cleare, that I take *persona* for *figura*, seeing that I alleadge it to proue that S. *Peter* did beare the person of the Church, albeit there is no mẽtion there of *persona*, but of *figura*, vsed insteed of it, which therefore I must needs vnderstand for *persona*, or otherwise the place should serue me to no purpose; and so prolixe, and tedious is this idle Doctor in this discourse, that he is fayne afterwards to excuse himself

to

his Reader *pag.* 17. *num.* 12. saying: *We are too long vpon this place, but discouer one of our discouerers trickes, and discredit all.* So he. And do you see how he hath discredited me hitherto? Or rather how he hath disgraced himselfe, discouering his owne falsity, and folly?

2. But what sayth he now in conclusion to the point, that is in controuersy betwixt vs, for the proofe whereof I produced that place of S. *Augustine*? Truly he shooteth at it, as I may say three boltes; I wil not call them fooles bolts (because he is they say a Doctor of Diuinity) but I may well say that neuer wise Doctor shot so much at rādom, or more foolishly thē he, as it shal euidently appeare. Thus then he sayth pag. 16. alleadging these wordes out of S. Augustin: *Illum videte Petrum, qui tunc erat figura nostra.* Consider (sayth he) *that Peter, who was then our* » *figure, bare not our person, that is, bare rule ouer vs,* » *we neuer liuing in* S. Peters *tyme, and his regency* » *being expired before we were borne, but (as I haue* » *said often) standing for the Church by the way of type* » *and figure, and so he represented for vs, and for the* » *Church vntill the worlds end, whereas he could gouern* » *no more, then liued in his owne dayes.* Thus he. Full wisely, as though we held that *S. Peter* doth gouerne the Church still in person: for what els proueth, or concludeth he heere, but

but that neither we liued in *Peters* tyme, nor he in ours; and that he doth not personally gouerne vs now, which no man denyeth. And therefore I thinke neuer any wise man shot a bolt further wide from the marke, then M. *Collins* hath done heere.

3. For how doth it follow of all this, which he hath sayd, that *S. Peter whiles he liued*, was not supreme head, & gouernour of the Church, or that his successours do not lawfully gouerne vs now, by the vertue of that power, and authority which they receaued then in him? Do not Kinges at this day lawfully exercise that Regall power, which was giuen them in their first predecessor (albeit he himselfe could not personally gouerne more those which liued in his owne tyme) and the reason why his successors doe still lawfully gouerne, is, as I haue sufficiently declared before, because he being the type and figure, as well of his successors, as of his whole kingdome, receaued the regall power both for himselfe, and for them. And the like is euident in *S. Peter*, whose authority is iustly acknowledged in his successors, because when the Ecclesiastical Monarchy was first erected in him, he was their type, or figure, or bare their person by reason of his primacy, as S. *Augustin* affirmeth,

and

nd therefore receaued his authority both for himselfe, and for them.

4. This the Bishops of the Councell of *Chalcedon* acknowledged in their acclamations to the letters of Pope *Leo*. *Act.* 2. *Petrus* (say they) *per Leonem locutus est*, *Peter hath spoken by Leo*. And for this cause *S. Augustine* sayth to the Donatists of the succession of the Roman Bishops: *Numerate sacerdotes, vel ab ipsa Petri sede, & in illo ordine Patrum, quis cui successit videte; Ipsa est Petra, quam non vincunt superbæ inferorum portæ*. *Count the Priests euen from the seate of* Peter *and see who haue succeeded one another in that row of Fathers; That is the Rocke which the proud gates of hell do not ouercome*. Thus sayth S. Augustine *in Psal. contra part. Donat.* applying to *S. Peters* successors that which was spoke̅ personally to him, because he bare not only his owne person, but also theirs, which will yet more euidently appeare by my answere to M. *Collins* his next obiection taken also out of *S. Augustine*. Thus then he proceedeth.

5. Againe, sayth he, *pag.* 16. *to vrge* significat *against this mans* magnificat, *which he singes to* Peter, *but afore he know what it meanes*, In eo quod dixit Petrus; Tu es filius Dei viui, firmos significat (*sayth S. Augustine*:) In eo quod trepidat &c. infirmos Ecclesiæ significat. *Is this to be construed also by* Tullyes offices, *of gouernement*

« uernement? or doth not S. Auguſtine ſpeake it ſig-
» nificantly inough without we turne the Ieſuits dic-
« nary? doth a magiſtrate ſignify the Citty which he go-
« uernes? or was Peter at one tyme gouernour of th
« ſtrong, namely when he belieued and confeſſed Chriſt,
« and another tyme of the weake, namely when he ſtag-
« gered? How then was he euer vniuerſall Gouernour
« For when he doubted he confeſſed not, and when h
« confeſſed he doubted not; ſo neuer was he Gouernour
« of the body altogeather, neuer did he gerere perſo-
« nam in that ſenſe. I thinke you ſee cauſe to repent
« your conſtruction, vnles you be weary of vniuerſall do-
« minion. Thus ſhooteth M. Collins his ſecond
bolt, as wide as the former. For whereas he
vrgeth his *ſignificat* againſt my *magnificat* (as
he termeth it) you haue heard ſufficiently
before how ſhamefully he peruerteth my
meaning, & you ſee how he iangleth now,
harping ſtil vpon the ſame falſe ſtring. And
as for his argument againſt S. *Peters* vni-
uerſall dominion, it is right worthy of ſuch
an acute Doctor, as *M. D. Collins*, hauing as
much force againſt the vniuerſal dominion
of our Sauiour Chriſt, as S. *Peters*.

6. I doubt not but that his Doctorſhip
will acknowledge our Sauiour to be head
of his Church; and if he ſo doe, he may
learne out of *S. Auguſtin* (vpon whome he ſee-
meth wholy to rely for this queſtion) that

the

he head may not only be a figure of the bo-
dy, but alſo ſignify different partes thereof
for different reſpects, which S. *Aug.* teacheth
expreſly of our Sauiour Chriſt in his expo-
ſition of the pſalmes 21. and 68. Vpon the
later he ſayth thus: *Chriſtus non ſolùm caput, ſed
corpus eſt; ex ipſis verbis agnoſcimus. Chriſt is not on-
ly the head, but alſo the body; we know it by his owne
wordes.* So ſayth S. *Auguſtine*, calling our Sa-
uiour the body as well as the head, becauſe
he was a figure of his body, the Church: in
which reſpect he ſayth a little after. *Vnde
tamquam aliquid inuitus patiatur ſic clamat? whence
commeth it that he cryeth out ſo, as if he ſuffered ſom-
what againſt his will? Niſi quia caput, membra ſua
præfigurat. But becauſe being head, he doth prefigure,
or ſignify his members.* And againe a little after.
*Præfigurans ergo & transformans in ſe nos ipſos, hoc
ait, Saluum me fac Deus: Prefiguring therfore, and
transforming vs into himſelfe, he ſayth thus, Saue me
O God &c.* So he; who alſo vpon the pſalme
21. ſayth, that Chriſt hanging vpon the
Croſſe did keep *perſonam veteris hominis*; *The
perſon, or figure of the old man*, That is to ſay, of
our corrupt nature. And afterwards: *Corpus
ſuum* (ſayth he) *gerebat, id eſt, Eccleſiam: He bare
his body, that is to ſay, the Church.* Which was in
effect as much as if he had ſaid *gerebat perſo-
nam Eccleſiæ*, he bare the perſon, or figure of

the Church. Finally to omit other places he ſayth vpon the ſame pſalme, that Chriſt did ſignify both the weake, and the ſtrong in his Church. *Oſſa ſua firmos ſuos dicit; he calleth his bones his ſtrong-ones; Ventrem ſuum dicit infirmos in Eccleſia ſua; His belly he calleth the weake in his Church.* Thus ſayth S. *Auguſtine*. But whether our Sauiour ſignifyed the ſtrong and weake as head of the Church, or for ſome other particuler reſpects, I ſhall haue occaſion to declare after a whyle in my anſwere to M. *Collins* his third argument, *num.* 9.

7. In the meane tyme we ſee according to *S. Auguſtine* that not only S. *Peter*, but alſo our Sauiour himſelfe repreſented and ſignifyed the whole Church, whereof he was head, as alſo the diuers members, and partes thereof, to wit the weake, and the ſtrong. Will then *M. Collins* aske vs now of our Sauiour, as he doth of S. *Peter*, whether he could ſignify the Church, which he gouerned? And whether he was at one tyme Gouernour of the ſtrong, and another tyme of the weake? and laſtly then how he could be an Vniuerſall gouernour of his Church? I hope he wilbe better aduiſed, & learne by this, that as our Sauior Chriſt was & is the Vniuerſall Gouernor of his Church, though he repreſented the ſame, and ſignified alſo

the

the weake, and ſtrong therein: ſo alſo *S. Peter* might be Vniuerſal gouernor of the Church vnder Chriſt, & beare the perſon, or figure therof *propter primatum* (as S. *Aug.* ſaith) albeyt he figured ſometims the weake & ſometims the ſtrong. Therfore I may well ſay to *M. Collins* of our Sauiour, as he ſayd to me of S. *Peter pag.* 16. I thinke you ſee cauſe to repent your conſtruction, or argument, except you be weary of Chriſts vniuerſall dominion.

8. But now let vs ſee him ſhoot his third bolt taken alſo out of *S. Auguſtines* quiuer, and I warrant you aſwell, and as wiſely ſhot as the two former; for wheras *S. Auguſtine* in his tract. 123. vpon the Ghoſpell of S. *Iohn* ſayth thus; That *all we, which are indued with this hope, may know that by the ſeauenfould number of the diſciples, which were preſent at our Sauiours repaſt after his reſurrection by which number our whole company may ſeeme heere to be figured) we are both partakers of that myſtery, and fellowes in that bliſſe*; M. Collins obſerueth in theſe wordes of S. *Auguſtine pag.* 18. *num.* 13. Firſt that *figurari* is there alſo vſed by him in the former ſenſe; and then addeth that, *As erewhile* Peter *figured the Church, ſo now thoſe 7. diſciples figured the Vniuerſality of Gods people, that is, the Church, and yet I hope they are not made therby regents of the Church.* So he. And then after an

impertinent, fooliſh and falſe digreſſion a-gaynſt the Ieſuits (which I purpoſely o-mit, as not worth the ſetting downe, and much leſſe worthy the anſwering) he con-cludeth thus *pag.* 19. *The ſeauen figures heere are not ſeauen gouernours, no more then is* Peter *figuring the Church, or bearing the figure of the Church, or what, oeuer els ſoundeth that way.* So he; imagi-ning belike, that we hold all figures of the Church to be gouernors of the Church; for otherwiſe he proueth nothing agaynſt vs. And truly he might haue added examples, and inſtances inough of this kind, out of the Scriptures, & Fathers as out S. *Auſtine* vpon pſalme 21 where he ſaith that the woman, who entred with the oyntment, when Chriſt was feaſted in Symons houſe, *portabat typum Eccleſiæ, Did beare the type, or figure of the Church*; yea, and that the lynnen-cloath that was let downe from heauen to S. *Peter*, with foure corners, was alſo a type, and fi-gure of the Church: wherupon he may cō-clude as wiſely, as he hath done heere, that becauſe, neyther the woman, nor the lyn-nen cloath were gouernours (though they were figures therof) therfore neyther S. *Pe-ter*, no nor our Sauiour Chriſt himſelf was gouernour of the Church, albeyt they did both of them repreſent it, and conſequent-

ly

ly were figures of it.

9. But he is to vnderſtand that although all heades of Cittyes, or Commonwealthes do repreſent the ſame, yet all that repreſent them, are not heades therof; for ſo euery Proxy, or Deputy in a Parlament for a Citty ſhould be gouernour of it: and as ſome ſenſeleſſe thinge may in reſpect of ſome propriety, which it hath, be a figure of the Church; ſo may alſo a man in ſome one, or a few things figure and repreſent it, and yet be no gouernour of it. And therefore not only S. *Peter*, but alſo our Sauiour himſelfe might ſome way figure, and repreſent the Church, not as heades therof, but for ſome particuler reſpectes, relation, or reſemblance, which may be noted betwixt them, and the Church; as when our Sauiour, and *S. Peter* are ſayd by S. *Auguſtine* to figure the ſtrong, and the weake in the Church, they might be ſayd ſo to doe, for ſome particuler actions of theirs, which might haue relation to the ſtrong, or the weake; whereby neuertheleſſe they were not excluded from bearing the perſon of the Church *propter primatum*, which S. *Auguſtine* acknowledgeth in S. *Peter*, and *M. Collins*. I am ſure, will not deny of our Sauiour. Whereby he may perceaue how wiſely

ſely he hath argued, denying the ſupremacy of S. *Peter*, becauſe the 7. diſciples were not gouernours of the Church, albeyt they were figures of it, as well as S. *Peter*; which reaſons make as much agaynſt our Sauiours ſupremacy, as agaynſt S. *Peters*. So as thou ſeeſt (good Reader) what a good archer this doughty Doctour is, ſeeing that of three boltes which he hath ſhot, the firſt fell cleane wyde from the marke, and the other two ſo farre ouer, that inſteed of S. *Peter*, at whome he ſhot, he hath hit our Sauiour Chriſt, and wounded him deeply, depriuing him of his Primacy, and gouernement of the Church, if his argument be good agaynſt S. *Peter*.

M. Collins

M. Collins *his answere to a third place of* S. Augustine *is confuted, with the discouery of his fooliſh, and falſe gloſe vpon it, and his childiſh ignorance in impugning ſtill our Sauiours Supremacy, no leſſe then* S. Peters.

CHAP. IIII.

THERE remayneth yet to be diſcuſſed one of the 3. places alleadged by me out of S. *Auguſtine tract.* 124. to proue that S. *Peter* bare the perſon of the Church *Propter primatum, In reſpect of his primacy.* I alleadged it thus; *Cuius Eccleſiæ Petrus Apoſtolus propter Apoſtolatus ſui primatum figurata generalitatis perſonam &c. Of which Church* Peter *in reſpect of the primacy of his Apoſtleſhip did beare the perſon figuring, or repreſenting the generality therof. For if we reſpect what did belonge properly to himſelfe, he was by nature one man, by grace one*

« Christian, and by a more aboundant grace vnus i-
« demq; primus Apostolus: One and he the chiefe
« Apostle. But when it was sayd to him, Tibi dabo
« claues, I will giue thee the Keyes &c. he signified
« the whole Church, Thus farre I alleadged S. Au-
gustines wordes. Now M. Collins discourseth very amply vpon this place, making, as it were, three notes, or obseruations thereupon, which I will lay downe, and answere by the way, as they come to hand. Thus then he sayth pag. 20 num. 17. Come we now to the 124. tract. out of which he vrgeth this. Hoc agit Ecclesia spe beata in hac vitaærumnosa, cuius Ecclesiæ Petrus propter Apostolatus sui primatum gerebat figurata generalitate personam; which the easier to cleere we may sort out by parcells that which makes for them; first gerebat personam, which his man thinkes to be as much as tenebat regimen, but of that before. To omit how it is qualified with figurata generalitate, his bearing the person being but figuring, signifying, and representing still with S. Augustine which is short of Magistracy. So he; singing, as you see, his old songe being nothing else but falsse descant vpon my playne song of *gerere personam*, which is playne inough, if he out of his peruerse, & malitious humour had not peruerted, and corrupted it, as you haue seene so sufficiently before, that this needeth no further answere.

2. He

2. He proceedeth thus pag. 21. *Secondly* (sayth he) *propter Apostolatus sui primatum, which the better to conceiue, heare we further* S. Augustine, *beare you too good Syr. that accuse the Bishop of laming places, as if no man were such a legall reciter of them, as you selfe. Quod enim ad ipsum proprie pertinet* (*speaking of* Peter) *natura vnus homo erat, gratia vnus Christianus, abundantiore gratia vnus idemque primus Apostolus. Sed &c that is, for as concerning himselfe* Peter *was by nature but one man, by grace one Christian mã, by a greater measure of the same grace one, and a prime Apostle. But &c. you will say perhaps, that this is a third kind of aduantage, and authority more then euer you were aware of for* Peter, *Vnus idemque primus Apostolus: But there is more in it then so.* S. Augustine *knowes but three steps of condition heere, in* Peter: *a man, which he was by nature, a Christian which by grace, but by height of grace, by excesse of grace, an Apostle; yet vnus Apostolus, but one Apostle, not virtually, as you would haue it, the whole quire, or colledge of them. Our Sauiour was not so poore as to haue but one Apostle, sayes* Irenæus lib. 3. *agaynst them that taught* Paul *was the only man. So farre off was* Peter *then, that scarse he was thought to be one of the number. Indeed twelue as I shewed you before, for great cause: but concerning* Peter, *vnus Apostolus* (*sayes* S. Augustine) *but one Apostle. As for the prime we graunt you, as you haue*

beene often tould, and (to content you the more) more then in one regard of primacy; An excellent floure he was in that garland, what would you els? Thus sayth M. *Collius:* wherin thou mayst note, *good Reader*, a great deale of impertinent stuffe.

3. For what can be more idle, yea & false then his note vpon *Vnus Apostolus*, wherein he seemeth to charge me, or rather all Catholikes to hold & teach that *S. Peter* was virtually the whole quire, or colledge of the Apostles; in such sort, as that he was the only Apostle, and that the rest were not Apostles as well as he, for els why sayth he, that indeed there was 12. and alleadgeth also out of *Irenæus*, that Christ was not so poore as to haue but one Apostle, which (sayth M. *Collins*) *Irenæus* sayd against those, that taught Paul *was the only man*. But did euer any Catholike hould that *Peter* was the only man, in that sense? that is to say, the only Apostle? or that there were not 12. Apostles? or that euery one of them was not as truly an Apostle as *S. Peter*? we hold indeed that he was the head of the Apostles, and of the whole Church, and that therefore he had virtually in himselfe the authority of them all (as the head hath virtually all the power, and authority conteyned in the body) and so we also

lso teach concerning the Bishops of *Rome*, ſucceſſors to S. *Peter*, that being heads of the Church, and of all the Biſhops therof, they haue virtually in themſelues the authority, and power of them all; yet not ſo, but that euery Bishoppe lawfully created in the Church, is as truly a Biſhop as the Biſhop of Rome, or *S. Peter himſelfe* was; how idle then, friuolous, and falſe is all this? Furthermore I beſeeth thee, good reader, to note in like manner his ſleight, or rather falſity, in tranſlating *primus Apoſtolus*, to wit a prime Apoſtle, not the prime, or rather chiefe Apoſtle, as indeed it ſignifyeth; his deſire being that his reader ſhould conceiue that *S. Auguſtines* meaning was no other, but that S. *Peter* was a principall Apoſtle, that is, one of the principall, or chiefe Apoſtles, but not the principall, or chiefe of all, which *S Auguſtine* meant, when he ſayd that S. *Peter* was *vnus idemq; primus Apoſtolus*.

4. This may eaſily be gathered by the precedent wordes, to wit, *propter Apoſtolatus ſui primatum*, *For the primacy of his Apoſtleship*, which he expreſſeth more plainly in the other place debated before *de agone Chriſt. cap.* 30. where he ſaith that *S. Peter* bare the perſō of the Church *propter primatum quem in diſcipulis habuit*, *For the primacy which he had amongſt the diſciples*;

disciples; giuing plainly to vnderstand, that he had a primacy, or preheminency aboue the rest, which also M. *Collins* himselfe is forced to graunt in some sort, both before, as you haue heard, and now also, saying heere that he, and his fellowes do graunt (as he hath often told vs that *S. Peter* was the *prime* more then in regard of one primacy, which neuertheless he minceth, and extenuateth in the next wordes following, saying *an excellent flower he was in that garland*: and then asketh me, what wold you els? Mary, good M. *Collins* I would haue you speake out of the teeth, and confesse that he was the chief flower in that garland, and to english *primus* so that it may haue the cleare sense that *S. Augustine* doth meane, yea, and according to the dictionaryes both English, and Latine to translate it the chiefe, and not *a prime*, as you do, when for *Vnus idemq; primus Apostolus*, you giue vs in English, one and a *prime* Apostle, which *prime* is neyther an vsuall word in English, neyther yet with the article, (a) can signify the chiefe, but one of the chiefe: so as thou seest, good reader, how he hath iuggled, and iangled hitherto in the exposition, and translation of this place.

5. But now let vs heere how he proceedeth, *That this primacy*, sayth he, *was distinct from*

om your ſuppoſed magiſtracy of maieſty Eccleſiaſti-
ll, as you would infere out of gerere perſonam)
are what followes. S. Auguſtine hauing recoun-
d the three former degrees of Peters condition, he
roceeds to a fourth, neyther coincident with the reſt,
or yet containing any ſuch principality, as you talke,
ut meerly afforded him of our Sauiors free bounty in
gard to his excellent worth amongſt his fellows. Sed
i quando et dictum eſt, tibi dabo claues regni cælorum,
& quodcũq; ligaueris ſuper terram, erit ligatum &
in cælis & quodcumq; ſolueris ſuper terram, erit ſolu-
um & in cælis, vniuerſam ſignificabat Eccleſiam,
ayes S. Auguſtine, he ſtood for the Church; it was
ayd to him in the perſon of the Church, not as chiefe
agiſtrate, not as primus Apoſtolus, the firſt wheele in
he clocke, but in a ſenſe diſtinct from the former 3.
egrees, therefore he ſaies ſed quando) yet happily the
ather for his aforeſayd worthynes, our Sauiour put
his part vpon him, honoured him with the repreſen-
ation of the Church, made him to ſignify Eccleſiam
niuerſam (S. Auguſtins words) but only to ſignify
t, and that not as an Apoſtle, but in a fourth conſide-
atiõ which helps you nothing, rather ſpoiles you of al.
Thus far M. Collins.

6. Where you ſee he propoſeth vnto vs a fourth conſideration as he calleth it (diſtinct from the 3. degrees before mentioned) why our Sauiour made S. Peter to ſignify his vniuerſall Church; which conſideratiõ, he

he ſayes, helps vs nothing, but rather ſpoil vs of al, for ſo you ſee he concludeth, & doth not tell vs clearly what this fourth conſideration is, but only what it is not (at leaſt in his conceipt) to wit, that *S. Peter* did repreſent, or ſignify the Church, not as chief magiſtrate, not as *primus Apoſtolus*, yea not as an Apoſtle, but in a fourth conſideration; making S. *Auguſtine* clearly contradict himſelfe who ſayth expreſly, as you haue heard, euen in this very place now in hand, that S. Peter bare the perſon of the Church for *the primacy of his Apoſtleſhip*. And agayne *de agone Chriſtiano cap.* 30. *for the primacy which he had amongſt the diſciples*. And laſtly in *his* 13. *ſerm. de verb. Dom.* that he *bare the figure of the Church, hauing the principality of the Apoſtleſhip*. Now then can any man declare his mind more plainly then S. *Auguſtine* doth, why *S. Peter* did ſignify, or repreſent the Church? to wit *for his primacy*, and becauſe, *he was the chiefe Apoſtle*, or Prince of the Apoſtles? How then can M. *Collins* his gloſſe (not as *primus Apoſtolus*) ſtand with S. *Auguſtines* text & meaning?

7. But will you heare how he ſeekes ſomwhat to qualify the matter, or rather to caſt a miſt before his Readers eyes? he graunteth that this fourth conſideratiõ, whereof he ſpeaketh heere, was affoarded to *S. Peter*

by

by our Sauiour in regard to his *excellēt worth amongst his fellowes*; and after agayne that our Sauiour *honoured him with the representation of his Catholike Church, happily the rather for his aforesaid worthines*; so as now the *principality of the Apostleship*, and *primacy* amongst the Apostles (which S. *Augustine* ascribeth to S. *Peter*) is reduced only to an excellēt worth amongst his fellowes, and yet that also with a perhaps, saying, *happily the rather for the foresayd worthinesse*, so as perhaps it was no part of the consideration at all; do you see then to what passe he hath brought this matter at last by his glosse? Eyther excluding wholy S. *Augustine* his constant, & serious doctrine in this point, or els making him to cōtradict himselfe? and if he say that by this fourth consideration he excludeth only such a principality as we talke of (for so much he insinuateth at the first) as if he allowed *S. Peter* (as he doth elswhere) a principality, & primacy of place, he then contradicteth himselfe, seeing that he affirmeth heere expressly that *S. Peter* did not signify the Church, eyther as the chiefe Apostle, or yet as an Apostle, saying that Christ made *S. Peter* to signify the vniuersall Church, and then addeth, *but only to signify it, and that not as an Apostle, but in a fourth consideration*. So he: wherin you see,

ſee, he is ſo far frō including in this fourth conſideration any reſpect of S. *Peters* primacy of place, amongſt the Apoſtles, that he excludeth his very Apoſtleſhip, and all reſpect of his being an Apoſtle; thus doth the poore man wynde, turne, and intangle himſelfe moſt abſurdly, not knowing, as it ſeemeth, what he ſayth; ſo as whiles he hopeth to turne *S. Peter* out of his primacy, he turneth him ſelfe out of his witts.

8. But perhaps he will ſay that if this 4. conſideration ſhould include his primacy, or any reſpect of his Apoſtleſhip, it would be coincident with the third degree mentioned by him before, to wit with *Vnus, idemq; primus apoſtolus*; *One and the chiefe Apoſtle*, which ſayth M. *Collins* cannot ſtand with *ſed quando* in S. *Auguſtine*, who thereby addeth a fourth conſideration diſtinct from the former, and not coincident therto. But then why doth he not tell vs what this fourth conſideration is, if it be ſo diſtinct from the former, as that it doth not any way include it? belike he remits it to the day of iudgement to be knowen, when all other ſecrets ſhal be reueled as you haue heard him ſay before *cap. 2. num.* 2. But in the meane tyme to giue ſome ſatisfaction to the Reader in this point, he ſhall vnderſtand, that this great doubt, and

diffi-

difficulty that M. *Collins* maketh heere is ſufficiently ſolued, and cleared by me before *cap. 2. num. 4. & 5.* when I anſwered his obiection of the compariſon made by *S. Auguſtine* betwixt ſome things ſpoken by our Sauiour to S. *Peter*, and other thinges ſpoken in the Scripture of *Iudas*, which did properly belong to their owne perſons, & yet had a further relation: as *Tibi dabo claues*, ſpoken to S. *Peter*, had a relation not only to him, but alſo to the Church; and other thinges ſayd of *Iudas* in the 108. Pſalme, were to be referred aſwel to the wicked Iewes as to *Iudas* himſelfe.

9. By the occaſion of this I haue ſignifyed *cap. 2. num. 7. & 8.* that S. *Peter* did repreſent, and figure the Church in a very peculiar manner, not common to euery Gouernour, but as the firſt Gouernour therof, in whoſe perſon the Eccleſiaſticall Monarchy (which was to ēdure to the worlds end) was erected, and inſtituted; in which reſpect thoſe things which were ſayd to him, expreſſing the power and authority giuen him (as *Tibi dabo claues*, *Paſce oues meas*, and the like) were ſpoken in regard aſwel of the Church for euer, as of his owne perſon; for otherwiſe the ſayd authority had dyed, & ended in him, and with him, & had not

deſcended to his ſucceſſors,& to the whole Church for euer,as it did; and therefore S. *Auguſtin* in this place conſidereth the primacy of S. *Peter*, and his repreſentation of the Church two wayes: the one as it was to be conſidered in his owne perſon, and for his owne tyme, abſtracting from his ſucceſſors, & future tymes. In which reſpect S. *Auguſtin* ſayth he was *primus Apoſtolus*, that is to ſay, primate or head of the Apoſtles, and conſequently head alſo of the Church, which Church he therfore repreſented not as the firſt Monarchy, or Gouernour thereof, but as euery King, or Prince repreſenteth his whole commonwealth during his owne raygne, hauing al the Authority therof virtually in himſelfe.

10. But now by the other way, or conſideration of S. *Peter* his primacy, and repreſentation of the Church (to wit as he was the firſt Gouernour thereof, in whoſe perſō the Eccleſiaſtical Monarchy, or Kingdome was firſt erected) he repreſented all his ſucceſſours, and the whole Church to the worlds end, and therfore of this manner of primacy, & repreſentation of the Church S. *Auguſtine* ſpeaketh in this place, when he ſayth, that *Tibi dabo claues*, was ſayd to S. *Peter*, as he ſignifyed the vniuerſall Church, becauſe

becauſe it was ſayd to him, to declare the authority giuen not only to him, and the Church for his tyme, but alſo to his ſucceſſors, & the whole church in al future times, and ages vntill the end of the world. And this M. *Collins* may take (if it pleaſe him) for a fourth conſideration diſtinct from the other, which he mentioned; & acknowledg withall, that it doth not ſpoyle vs of all (as you heard him ſay in his concluſion) but rather confirme all our doctrine concerning this point.

11. But who would imagine that this Doctor had ſo little wit, as ſeeing himſelfe ſo puzled, that he is forced to ſcamble, and wrangle (as you ſee) to ſhift off theſe places of *S. Auguſtine* with moſt falſe interpretations, and abſurd gloſſes, would yet farther hazard, and venter as well his owne reputation, as the credit of his cauſe in vrging ſtill agaynſt vs the doctrine of S. *Auguſtine* in this place, albeyt he cannot but ſee (if he haue any wit) that it vtterly ouerthroweth him. But, *qui ſemel verecundiæ fines tranſierit, gnauiter impudentem eſſe oportet*: He which hath once paſſed the bounds of modeſty muſt be impudent in good earneſt, & therfore this ſilly mā being already ouer the ſhooes, ſeeth now no other remedy but to

runne ouer the cares, and is not aſhamed to proſecute the matter ſtill, continuing the ſame for 7. or 8. pages, with ſuch a deale of tittle tattle, as truly if I ſhould alleadge his whole text, and anſwere euery thing particulerly, I ſhould be tooto tedious not only to my ſelfe, but alſo to my reader, and therefore I will only lay downe ſo much of his text, as ſhalbe to any purpoſe, and briefly touch the reſt ſo farre as ſhalbe needfull.

12. Firſt he obſerueth *pag.* 22. *num.* 18. that S. *Auguſtine* teacheth, that *Petrus à petra, ſicut Chriſtianus à Chriſto*, and not *è contra* (ſayth he) *that our boaſt ſhould not be in men, but in the liuing God*. And who denyeth this? was there euer any man ſo mad to ſay, or thinke the contrary? But then he proceedeth. *And yet in truth more plainly in this place, which may ſerue, if any thing, to open their eyes that dare build vpon a mã, as the foundation of their Church, though it were* Peter *himſelfe, that I ſay not how vnworthy creature now in his Roome*. Thus he; ſo as now you ſhal ſee he will open our eyes with a place of S. *Auguſtin*, which therfore he alleadgeth thus. *Ideo quippe ait Dominus &c.* For therfore ſayth our Lord, *Vpon this rocke I will build my Church*, becauſe Peter had ſayd, *thou art Chriſt the ſonne of the liuing God; I will therfore build my Church*, ſayth he, *vpon this rocke, which thou haſt confeſſed. For the*

rocke

rocke was Christ, vpon which foundation euen Peter *himselfe was layne to be built. For another foundation can no man lay, besides that which is layed, which is Iesus Christ.* So he out of S. *Augustine.*

13. But to what purpose? perhaps he meant to gul some very simple reader, in making him believe that when we teach that the Church was built vpon S. *Peter*, we vnderstand that it was not built vpon Christ, or that Christ was built vpon *Peter*, & not *Peter* vpon Christ, which obiection is so triuiall and stale, and hath beene so oft answered by Catholikes, that he may be ashamed still to obiect it, and to take no knowledge of the answere which is giuen out of S. *Augustine* himselfe; who albeit in the place before alleadged, and also elswhere, he doe vnderstand those words (*super hanc petram*) to be spoken by our Sauiour of his owne person, yet doth neuer deny, but teach expressly that the same may also be vnderstood of *Peter* (though not as the only and first foundation, which must needs be Christ) but as a secondary foundation built vpon Christ.

14. To this purpose it is to be noted, that hauing in his 13. *Serm. de verb. Dom.* expounded those wordes thus, *Id est super meipsum filium Dei viui ædificabo Ecclesiam meam.* That is to say, *I will build my Church vpon my selfe*

the ſonne of the liuing God, he addeth preſently, *ſuper me ædificabo te, non me ſuper te: I will build thee vpon me, and not me vpon thee.* And in his firſt booke of retractations *cap.* 21. he acknowledgeth that place to receiue both the interpretations; I meane to be vnderſtood literally aſwell of *Peter*, as of Chriſt, yet not ſo of *Peter*, as to exclude Chriſt from being the chiefe and principall foundation, whereof neuer any Chriſtian man, and much leſſe any Catholike euer doubted.

15. Therfore S. *Auguſtine* hauing ſignified that he himſelfe had interpreted the ſame both wayes, and that the one way (viz. to make *Peter* the rocke) was at that tyme ſo cõmon, that *cãtatur* (ſaith he) *ore multorum &c. it is ſong in the mouthes of many, in an hymne of the bleſſed* Ambroſe, he concludeth; *harum duarum ſententiarum quæ ſit probabilior eligat lector*; *of theſe two opinions* (concerning the litterall interpretation of theſe words) *let the reader chooſe whether he thinketh more probable*. So he; being ſo farre from reiecting the interpretation of *Peter* to be the rocke, that he not only vſed the ſame himſelfe, but alſo fortifyeth it heere, as you ſee, with the authority of S. *Ambroſe*, and the publike approbation therof in thoſe dayes, and finally remitteth it to the choice, and election of the reader

to

to follow the one, or the other; which he neuer wold haue done, if he had held either of them to be falſe; and albeit he held that the word *Petra* (in that place of the 16. chap. of S. *Mathew*) was to be referred principally, and immediatly to Chriſt, yet he doth no way contradict the other expoſition, wherby the ſayd word is referred ſecondarily to *Peter*, by which meanes both the interpretations do ſtand good.

16. But now let vs ſee how he proceedeth with S. *Auguſtins* text *pag.* 23. *num.* 18. *Eccleſia* (ſayth he) *quæ fundatur in Chriſto &c. The Church which is founded in Chriſt, receiued of him the keyes of the Kingdome of heauen in* Peter, *that is, the power of bynding, and looſing ſinns: for that which properly the Church is in Chriſt, the very ſame by ſignification is* Peter *in the rocke: by which ſignification Chriſt is vnderſtood to be the rocke*, Peter *to be the Church. This Church therfore which* Peter *ſignifyed &c.* Thus farre M. *Collins* alleadgeth S. *Auguſtins* wordes. And then gloſſeth them thus. *I ſay nothing* (ſayth he) *of ſignification, whereof inough before, and euery lyne in* S. Auguſtine *is fraught with it. But is not this ſtrange, that* Peter, *whome euery where they aduance for the head*, S. Auguſtine *ſhould ſtill take for the body?* So he, wherin you ſee he ſtill harpeth vpon his old ſtringe, vrging agaynſt me S. *Aug.* his

his vnderſtanding of *gerere perſonam Eccleſiæ*: As that it is only to ſignify, and repreſent the Church; wherof he ſaith alſo very truly that he hath ſayd inough before, for ſo he hath indeed, yea and more then inough, & with ſhame inough, hauing ſo peruerted my ſenſe and meaning, as you ſtill ſee he doth.

17. But wheras he hath found out heere one of the 7. wonders, to wit that S. *Auguſtine* ſhould take ſtill *S. Peter* for the body, whom we aduance euery where for the head; I can tell him a farre greater wonder in *S. Auguſtin*, to wit that he takes Chriſt himſelfe very often for the body, whome we all worthily acknowledge to be the head; to which purpoſe thou mayſt remember, *good Reader*, what I haue alleaged before out of *S. Auguſtine cap. 3. num. 6.* to ſhew that *S. Peter* was not excluded from the Gouernment of the Church vnder Chriſt, becauſe he repreſented, and ſignified the Church, ſeeing that the ſame argument if it were good againſt *S. Peter*, would exclude our Sauiour alſo frō being head therof, who as *S. Auguſtine* ſayth, *non ſolum caput, ſed corpus eſt*; *It is not only the head, but alſo the body.* And that he exclaymed in his Paſſion, as if he ſuffered ſom what againſt his will, *quia caput membra ſua præfigurat*: Be-

cauſe

auſe being head he doth prefigure his members. And
attly, that *Corpus ſuum gerebat, id eſt Eccleſiam; he*
are his body, that is to ſay, the Church. Which
as I ſignifyed before) was as much in e-
fect, as if he had ſaid, *gerebat perſonam Eccleſiæ*,
he bare the perſon of the Church, which
was his body.

18. And this being ſo the greateſt wō-
der, that I ſee heere is, that ſo great a Doctor
of diuinity as *M. Collins* is, and ſo conuerſant
in *S. Auguſtine* ſhould be ſo ignorant of his
doctrine, as to make it a ſtrange matter, that
we ſhould aduance *S. Peter* for the head,
whome S. *Auguſtine* takes for the body, ſee-
ing that *S. Auguſtine* maketh not only him,
but alſo our Sauiour himſelfe to ſignify the
Church, *quia caput membra ſua præfigurat*, be-
cauſe the head doth prefigure his members;
Et propter primatum (ſayth *Auguſtine* of *S. Peter*)
quem in diſcipulis habuit; *In reſpect of the primacy,*
which he had amongſt the diſciples. So as I ſee no
other cauſe of this wonder in M. *Collins*, but
his notable ignorance, as little children, &
fooles wonder at euery thing, by reaſon of
their little knowledge & experience. There
followeth in *M. Collins* a friuolous, and moſt
idle digreſſion about an argumēt, which he
ſayth ſome of ours make for the primacy of
S. *Peter*, out of our Sauiour his wodes *ſequere*

me, as if it were, follow me in the gouernement of the Church, which he ſayth is a ſtrange probleme of deſperat pleaders. But he cyteth no author of ours, & ſure I am he fyndeth no ſuch argument in my Adioynder, and therefore I let his anſwere therto paſſe without anſwere, as not worth the labour to write it.

19. After this commeth his ample diſcourſe, and commentary vpon S. *Auguſtins* compariſon of *S. Peter* with *S. Iohn*, making them figures, the one of the temporall life, and the other of the eternal, of which cõpariſon, and *M. Collins* his fooliſh argument deduced from the ſame againſt S. *Peters* ſupremacy, I haue largely treated before (in the 2. *chap. num.* 22. 23. *&c.*) by occaſion of the like compariſon made not only by *S. Auguſtine* betwixt *Iudas* and *Peter*; but alſo by *Origen* betwixt *S. Peter* and *S. Iohn*, which later is alleadged and vrged alſo by *M. Collins* himſelfe *cap.* 5. *pag.* 203. And I haue already in this treariſe *cap.* 2. *num.* 33. ſufficiently diſcouered his impudent malice in concealing, and diſſembling *Origens* cleare doctrine of *S. Peters* primacy in the ſame place, which he alleadgeth, and vrgeth againſt it; beſides that I haue alſo ſhewed there, that *Origen* doth in the ſame place expreſly diſclayme

from

from derogating in any ſort from the ſupreme dignity of *S. Peter*, when he preferreth *S. Iohn* (as a figure of the contemplatiue life) before *Peter* (as a figure of the actiue life) whereby M. *Collins* might learne (as I ſignified there) that *S. Auguſtine* (who imitated *Origen* therin) might make alſo the like compariſō betwixt *S. Peter* and *S. Iohn* (as figures of the temporall, and eternall life) without any preiudice in the world to the primacy of *S. Peter*; ſo as I ſhall not need to trouble thee, good reader, with any further diſcourſe concerning that compariſon, but only to make ſome reflexion vpon his concluſion thereof *pag.* 29. *num.* 20. wherin he ſeemeth to preoccupate an obiection, which he ſuppoſeth I may make againſt him.

20. *Againſt this* (ſayth he) *I know what* M. F. T. *will ſay* (*for he ſayth no more then out of the mouth of his beſt Maſters*) *as* Iohn *really, ſo* Peter *really, as the one lay vpon our Sauiours breſt, and it was no fiction, ſo the other receiued the keyes of the Kingdome of heauen, and it was more then a bare repreſentation. VVho doubtes but* S. Peter *receiued the keyes, as well as* Iohn *leaned on Chriſts boſome? But* Peter *receiued the keyes in the perſon of the Church militant, becauſe our Lord would honour vnity &c. And* Iohn *reſted, and repaſted himſelfe on his ſacred boſome, as a figure of the triumphant, to shadow*

dow out vnto vs the eſtate of glory, and bleſſed immortality &c. So he: and a little after. *In this* (ſayth he) *ſtands the anſwere that both* Peter *receiued, & receiued for himſelfe (for he had a part in the keyes as well as others we deny it not but μερικῶς, not ὁλικῶς, portionally, & particularly, not wholy & intirely, ſaue only as he ſtood in the Churches roome to grace vnity. And this proues no vniuerſall authority, as not* Ioha *in the triumphant, as not* Iudas *in the malignant, ſo neyther* Peter *in the militant; but ſo much may ſuffice to haue ſpoken thereof.* Thus farre *M. Collins.*

21. In this his diſcourſe I wiſh two thinges to be noted; the one, that he ſayth *Peter* receyued the keyes in perſon of the Church militant, becauſe our Lord would honour, and grace vnity, which, ſayth he, proues no vniuerſall authority. The abſurdity whereof I haue ſhewed before *cap. 2. nu.* 14. & 15. by 3 reaſons. The firſt, for that it is a ſimple, & an abſurd manner of arguing to impugne, and contradict one truth by an other, as to deny that *S. Peter* repreſenteth the Church for his primacy, becauſe he doth it, to ſhew the vnity therof, ſeeing that both reſpects may, and do ſtand well togeather; and therefore are both of them taught by *S. Auguſtine*. The ſecond reaſon was, that Mr *Collins* making S. *Auguſtine* exclude, and deny *S. Peters* primacy, becauſe he repreſented the vnity

nity of the Church maketh him flatly cō-
adict himselfe, seeing that he affirmeth
xpresly (as hath been oft declared) that whē
Peter receiued the keyes, he represented the
hurch *propter primatū*, & therfore not to ho-
our, & grace vnity only, as M. *Coll.* wil needs
aue *S. Aug.* to teach; so as if he will belieue
im in the one, he must belieue him in the
ther, or els make him ouerthrow the one
y the other, and contradict himselfe. The
hird reason was that the consideration of
he vnity of the Church represented by *S.*
Peter is so farre from preiudicing his prima-
y, that it doth notably fortify, and proue
t, as I haue shewed amply in my Adioin-
der *cap.* 3. *num.* 1. 2. 3. 4. *&* 36. out of S. *Cy-*
prian, and S. *Hierome*, & haue also signifyed
it heere before *cap.* 2. *num.* 17. *&* 18.

22. The other thing which I wish
to be noted in *M. Collins* his Conclusion is,
that he now alloweth to *S. Peter* a part in
the keyes, aswell as to the other Apostles,
graunting that he receyued them *really* for
himselfe, aswell as for the whole Church,
yet not so for himselfe, but that the other A-
postles had their part therin, which no mā
denyeth; but that which I note herein is
that he doth manifestly contradict his own
former assertions, hauing taxed vs before

pag 12 *num*. 8. for affirming, that what is gi-
uen to *Peter* is giuen to the Church, & wh
to the Church the ſame to *Peter*; whereupo
it followeth that he holdeth it for an erro
in vs to teach that the keyes which wer
giuen to the Church in *Peter*, were giuen al-
ſo to *Peter*; and therfore he laboureth to con-
fute this out of *S. Auguſtine* in the ſame plac
(though by a frandulent, and falſe conſtru-
ction of him) ſaying that according to hi
doctrine, *Tibi dabo claues*, can haue no pregna
conſtruction but of the Church: which
fraude of his I haue diſcouered before *cap* 2.
num. 3. And agayne a little after in the ſame
page, & paragraph he ſaith, that we would
haue the keyes ſo to be ingroſſed by *S. Peter*,
as if they had bee perſonally deliuered him,
& in his own right; which he taxeth alſo as
an error of ours controled by *S. Auſtin*; wher-
as neuertheleſſe he affirmeth now, that the
keyes were *really* giuen him; whereupon it
followeth that they were giuen him perſo-
nally, that is to ſay to his owne perſon, and
for himſelfe, & ſo he alſo confeſſeth heere.

23. Furthermore in another place *pag.*
9. *lin. penul.* I tell you (ſayth he) that *Peter re-
preſenteth the Church no otherwiſe then a proxy doth
him that he ſtandes for to be admitted*; whereby he
ſignifyeth plainly that *Peter* receaued not in

any

ny ſort the keyes for himſelfe, ſeeing that *proxy* receiueth nothing for himſelfe, but ll for him that he ſtandeth for; and this deiſe of a *proxy* pleaſeth him ſo much that he yſeth the ſame afterwards agayn, calling *Peter* the *image* or *proxy* of the Church *pag.* 34 *nu.* 22. and then addeth to iuſtify the ſame, *for I feare not*, ſayth he, *to vouch that name by him, which hath euery where ſo good grounds in* S. Auguſtine *as you haue heard*. So he, meaning by thoſe good grounds, which we haue heard, al that which he hath hitherto ſo much vrged out of *S. Auguſtine* touching the repreſentation of the Church in *S. Peters* perſō, wherby he will haue S. *Auguſtine* to teach, that *S. Peter* receyued the keyes, *no otherwiſe then as* a proxy *for the Church*, and conſequently that he receiued nothing for himſelfe.

24. Neuertheleſſe hauing now better bethought himſelfe, he graunteth, that *S. Peter* receyued the keyes really for himſelfe: whereupon I inferre that he receiued them otherwiſe then a proxy: beſides that followeth alſo thereupon, that receiuing the keyes for himſelfe, he receiued power, & authority, which is ſignifyed by the keyes: and ſeeing this power, and authority was giuen him (acoording to S. *Auguſtine*) as he repreſeted the Church *propter primatum, for his primacy*

primacy, and that the ſayd *primacy* was giuen him no other wayes then by the keyes, and the Commiſſion of the paſtor; it is euident that the primacy) which S. *Auguſtine* acknowledged in *S. Peter*) was a primacy of power, and authority, and not of place, order, and excellency only; as *M. Collins* (following my Lord of Winchester) would haue it to be thought, the abſurdity whereof I haue ſhewed more at large before in the 2. *cap. num.* 15. So as this ſilly man hauing ſtriuen, and ſtruggled all this while, hath ſo intangled himſelfe (as I may ſay) in the ſnares, and limetwigges of his own contradictions, abſurdityes, and follies that he is forced in the end to graunt ſo much, that the primacy of S. *Peter*, which he moſt impugneth, doth neceſſarily follow therof.

A fourth place of S. AVGVSTINE *is debated, which* M. Collins *chargeth the Adioynder to haue alleadged lamely, and fraudulently. The imputation of fraude is cleared. A falſe gloſſe of* M. Collins *vpon* S. Cyprian *is diſproued. Fiue or ſix notable fooleryes of his detected; with his manifeſt corruption, and falſification of the ſenſe, and text of the Adioynder.*

CHAP. V.

I Haue hitherto examined his anſwere to the 3. places which I alleadged in my Adioynder out of S. *Auguſtine* to proue that S. *Peter* bare the perſon of the Church in reſpect of his Primacy, and you haue ſeene how well Mayſter *Collins* hath quit himſelfe in the anſwere ther-

of; it reſteth now that I ſay ſomewhat to that which followeth immediatly in M. *Coll.* touching the place of S. *Aug.* which was firſt in queſtion betwixt my Lord of Winchester and me, & hath been the cauſe of all this diſpute. And for as much as I charged his Lp. with the lame quotation of the ſayd place (in reſpect that the precedent, & ſubſequent wordes in S. *Auguſtine* left out by his Lp. did ſhew that the place doth make rather for the primacy of *S. Peter* then againſt it) M. *Collins* being deſirous to pay me with my own money, chargeth me roūdly with the lame quotation alſo of the ſayd place, which remayneth to be diſcuſſed, and debated betwixt vs.

2. The place is in S. *Auguſtines* Treatiſe *de agone Chriſtiano cap.* 30. and I alleaged it in my Adioynder thus. *Non enim ſine cauſa inter omnes Apoſtolos &c. For not without cauſe doth* Peter *ſuſteyn the perſon of the Church amongſt al the Apoſtles. For to this Church the keyes of the Kingdome of heauen were giuen, when they were giuen to* Peter, *and when it was ſayd to him, Doſt thou loue me? feede my sheepe, it was ſayd vnto all; and therfore the Catholike Church ought willingly to pardon her children, when they are corrected, and ſtrengthned in pietie. ſeeing we ſee, that to* Peter *himſelfe bearing the perſon of the Church, pardon was graunted, both when*

he had doubted vpon the ſea &c. and when he had thrice denied his Maiſter &c. Thus far I alleaged S. *Auſtine*, & then I obſerued therin that the reaſo why *Paſce oues meas* (which our Sauiour ſpoke to *S. Peter*) was ſayd to all the Church (according to S. *Auguſtine*) was becauſe S. *Peter* bare the perſon of the Church, which he did by reaſon of the ſupreme authority, that he had ouer the Church; and this I proued after by thoſe three places of S. *Aug.* which haue hitherto been debated, betwixt *M. Collins* and me, by which places it is euident (as you haue ſeene) that *S. Peter* did beare the perſon of the Church *propter primatum quem in diſcipulis habuit*; *for the primacy which he had amongſt the Apoſtles*. And therefore for as much as my Lord of *VVincheſter*, alleadged out of this place only theſe words, *Cùm Petro dicitur, ad omnes dicitur. paſce oues meas*: *when it was ſayd to Peter, it was ſayd to all, feede my sheepe*; (the true meaning whereof in S. *Auguſtine* was to be deduced out of the circumſtances of the place, eſpecially out of thoſe wordes, that S. *Peter* did ſuſtayne and beare the perſon of the Church, which my Lord of *VVincheſter* diſſembled) I therfore worthily charged his L^p. with the lame quotaion of it.

3. Now let vs ſee what *M. Collins* findeth wanting in the forſayd place, as I alleadged

leadged it,& with what reaſon he chargeth me with clipping the text to my aduantage. The place, as I haue layd it downe before endeth as you may ſee with 2. *etcetera's*, ſignifying that for breuities ſake I omitted to cite that which followed, being to no other purpoſe, thē that which I had already alleadged conteyning certayne errors, & faults of *S. Peter*, wherof I layd down 2. the one his doubting vpon the ſea, & the other his three denials of our Sauiour, which two might ſuffice to make the ſenſe of the place perfect; the reſt which I left vncited eyther importing nothing to the matter in queſtion, or making rather for vs then againſt vs. Now M. *Coll. pag.* 35. *num.* 23. to giue the more colour to his imputation of fraude in me, doth not only ſeriouſly lay downe thoſe faultes of *S. Peter*, which I left vnmentioned, but alſo maketh ample commentaryes vpon them, ſtuffed with no leſſe impertinent, & idle matter then you haue ſeene in the former.

4. The faultes alleadged by him,& omitted be me are three: the firſt his diſwading our Sauiour frō death, for the which our Sauior called him *Sathan*, but of this he hath little, or nothing to ſay, but that Chriſt did giue it a heauy cenſure: the ſecond is the

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nipping off (as he tearmeth it) of *Malchus* his eare, with his sword, which he sayth; I *durst not so much as once to mention, it maks so harsh a sound*; and why trow you? forsooth because he hath found out a deuise to apply this to the Popes sword, yea and telleth vs of some that he hath heard of, who thinke that for *Peter* to draw his sword at *Malchus* (because *Malchus* in Hebrew signifyeth a King) was eyther a presage, or iustificatiō of the Popes practises at this day. Thus sayth M. *Collins*; and giueth thereby a great blow to some *inuiduum vagum*, of whom he hath heard this reported, for he nameth no man, eyther in his text, or his margent, as no doubt but he would haue done if he could. But why he shold say that I durst not so much as mentiō this, truly I see not, seeing that this ridiculous cōceit of his (if it should be any of ours) could make nothing agaynst vs, but rather much for vs; & therfore I must leaue it to the reader to iudge of the depth of his conceit, which for my part I cannot penetrate. The 3. fault of *S. Peter* omitted by me, was his simulation at Antioch, for the which S. *Paul* reprehended him, which he sayth *pag. 37. nu. 25. I thought good to leaue out, cælans peccata sicut Adam, eyther becauſe it drawes so neere an errour in fayth, or at leaſt for ſubiecting the Monarchy of the*

whole world, to the open resistance, and reproofe of an abortiue. So he.

5. Heere you see he alleadgeth two reasons, why I omitted this fault of *S. Peter*; the one because it drawes so neere to an errour in fayth; and the other because I feared to subiect therby *S. Peter* (whome we hold for the Monarch of the world) to S. *Paul*, a latter Apostle. As for the former he may be ashamed truly to draw it neere to an errour in fayth, which some of the Fathers do excuse from al errour, holding that this reprehension of *S. Peter* by S. *Paul*, touching his dissimulation with the Iewes in the obseruation of their Ceremoniall law, grew vpō an agreement betwixt them two; to the end that the Iewes seeing *S. Peter* receiue with patience a rebuke at *S. Paules* hands, and acknowledge an error, might the more easily be withdrawen from the superstitious obseruation of their law, to imbrace the Christian perfection, whereto they were so hard to be induced, that the Apostles were forced not only to permit them to abstayne from bloud, and strangled meates, but also to ordeyn, and commaund it to the Gentills in their first Councel, as appeareth in the Acts of the Apostles *cap.* 15.

6. For this cause, I say, diuers auncient

ent Fathers, namely *S. Chryſoſtome*, *Theodoretus*, *Theophilactus*, *Oecumenius* vpon the epiſtle to the *Galathians*, *Caſſianus col.* 17. and S. *Hierome* in his 89. Epiſt. to *S. Aug.* (where he alſo citeth for the ſame opinion *Origen*, *Didimus*, *Apollinarus*, *Euſebius Emiſſenus*, and *Theodorus Heracleotes*) do all of them teach that *S. Peter*, & *S. Paul* mad- a compact, and couenant betwixt themſelues, that S. *Peter* ſhould ſuffer himſelfe to be reprehended in that mannner for the cauſe before ſpecifyed: and albeyt *S. Auguſtine* and others were of opinion that *S. Peter* condeſcended more then he ſhould haue done to the infirmity of the Iewes, and that therfore he was reprehenſible, as S. *Paul* ſayd of him *Gal.* 2. yet neyther he, nor any other Father thought, that eyther it was an errour in fayth, or yet that it drew neere vnto it, as M. *Collins* ſaith it did, againſt all reaſon, ſeeing it conſiſted only in his cõuerſation with the Iewes, which was no matter of fayth, but an act lawfull in it ſelf, though reprehenſible in reſpect of ſome circumſtances, to wit for the ſcandall that the Gentills might take thereby; ſo that the errour was not in fayth, but in prudence, (yea a materiall, and no formall errour, as the Schoolmen ſpeake, & cõſequently voide of ſinne) and yet, as I haue ſayd, blame wor-

thy in reſpect of the inconuenience which might haue grown of it, if it had paſſed vncontroled.

7. But I would gladly know heereof M. *Collins*, what he ſhould gayne by it, or we looſe more then he, if he could proue it to be an error in fayth; for this being only a priuate error of S. *Peters* perſon, it could not preiudice the authority of our Popes publik decrees (which is the marke that M. *Collins* aymes at) for we hold not, that the Pope cānot erre in his priuate actions, & opinions as a priuate perſon, but that he cānot erre in the publike decrees, which he maketh, and propoſeth to the whole Church. Beſids that if S. *Peter* did, or could erre in fayth, we might doubt whether his epiſtles were Canonicall Scripture, or S. *Markes* Ghoſpell a true Ghoſpell, which S. *Marke* wrote by his relation, & inſtruction; wherupon it would alſo follow, that all the Apoſtles, & Euangeliſts might erre in faith, who had no greater warrant then S. *Peter*, neyther yet ſo great, ſeing that our Sauiour (as he ſignified himſelfe *Luc.* 22.) prayed expreſly for him that his fayth ſhold not fayle, which we do not read that he did ſo particulerly for any other of the Apoſtles; & therfore M. *Collins* muſt eyther graunt that S. *Peter* did not erre in faith, but

but in fact only, & ſo proue nothing againſt our Popes; or if he ſay heerred, or could erre in faith, he ſhaketh the authority of all the new teſtament, no leſſe then the authority of all the Popes decrees: ſo as you ſee how impertinently he bableth to proue ſome fraud in me, for the omiſſion of this errour in S. *Peter*. And thus much to his firſt reaſon why I omitted it.

8. His ſecond is, that I thought good to leaue it out, leaſt I might thereby ſubiect the Monarch of the world to the open reſiſtance, and reprehenſion of *an abortiue*, that it to ſay, leaſt I might ſubiect S. *Peter* to S. *Paul* who was a later Apoſtle, and according to our doctrine inferiour and ſubiect to S. *Peter*: but in this M. *Collins* muſt needs ſpeak againſt his owne knowledge, and conſcience, ſeeing that he ſaw afterwards in my Adioynder, that I was ſo farre from fearing any preiudice to S. *Peters* primacy by this his error, and by S. *Pauls* reprehenſion therof, that I held, and proued it to be confirmed, and fortifyed therby, according to the collection and inference that the auncient Fathers made therof, namely S. *Cyprian*, and S. *Auguſtine*, whoſe places I vrged, & cited to that purpoſe; and M. *Collins* anſwered them ſo miſerably, that he could not but ſee the

force thereof, and know in his owne conſcience that they made wholy for vs; and therfore to the end that thou mayſt ſee, good *Reader*, his ſleight, and inſufficient anſwere therto, and conſequently the little reaſon he hath to charge me with fraudulent dealing for hauing omitted this fault of S. *Peter*, I will lay downe what I ſayd in my Adioynder, togeather with his anſwere, and make thee iudge of both.

9. The occaſiō which I had to treate of this point there, was, that my Lord of *VVincheſter cap.* 8. *pag.* 218. charged Card. *Bellarmine* with fraud, becauſe he alledged certayne wordes of S. *Cyprian ep. ad Quintum*, to proue that our Sauiour foūded the church vpon S. *Peter*, & omitted that which followed. The words alledged by the Cardinal were theſe. *Petrus quem Dominus primum elegit, & ſuper quem fundauit Eccleſiam*; and that which my Lord of *VVincheſter* accuſeth him to haue fraudulently concealed is that which followeth in the ſame place, & concerneth S. *Paules* reprehenſion of S. *Peter*, wherin S. *Cyprian* ſignified, that *S. Peter* did not challenge any thing inſolently to himſelfe, nor take vpon him arrogantly to ſay, that he had the primacy, or that he ought to be obeyed by the that were yonger, and later then he. Vpon which

which words of S. *Cyprian* my Lord of *Winchester* inferred that the mynd, and sense of S. *Cyprian* seemed to be, that if *Peter* had said, that he had the primacy, he had insolently challenged somewhat to himselfe, and that therefore the Cardinall suppressed that part of the text &c. Wherin his L. P. giueth the reader to vnderstand, that S. *Cyprian* doth therby affirme that S. *Peter* had not any primacy, or preheminency, and that therfore he should haue shewed himselfe very insolent, and arrogant if he had challenged any such thing to himselfe.

10. For the confutation wherof I produced a place of *S. Augustin* alleadged also the Cardinall in his Controuersies, to proue that *S. Cyprian* acknowledged therin *S. Peters* Primacy; for that S. *Augustine* hauing layd downe those very wordes of S. *Cyprian lib. 2. de Baptis. cap* 1. sayth thus: *Ecce vti commemorat Cyprianus &c. Behold how Cyprian doth shew that* Peter *the Apostle (in whome the primacy of the Apostles is preeminent, with such an excellent grace) was corrected by* Paul *a later Apostle, when he dealt concerning circumcision otherwise then truth required &c.* So sayth S. *Augustine*, wherby it euidently appeareth how he vnderstandeth S. *Cyprian*, to wit, that albeit *Peter* was preeminent, and farre excelled the Apostles

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by reaſon of his primacy, yet whē he erred, he patiently ſuffered himſelfe to be corrected by S *Paul*, and did not inſolently & arrogantly defend his errour, ſtanding vpon the authority of his primacy, and challenging obedience of S. *Paul*, and others. Thus ſayd I in my Adioynder, with more concerning this matter, whic I ſhall haue occaſion to lay downe alſo after a while: but by this it is euident inough that *M. Collins* ſeeing this in my Adioynder could not with reaſo charge me to haue diſſēbled this errour of S. *Peter* traudulently, as making much againſt the primacy of S. *Peter*, when he knew that not only Card. *Bellarmine*, but alſo I myſelfe had made vſe of it, & vrged it for confirmation of S. *Peters* primacy, according to the ſenſe, and mynde of theſe 2. ancient Fathers.

11. But now M. *Collins* will ſay perhaps, that in his 3. *chap.* he hath anſwered this amongſt other thinges. Let vs then ſee what he ſayth; firſt, he vndertaketh *cap.* 3. *num.* 3. *pag.* 131. to anſwere our obiection out of this place of S. *Cyprian*, & ſaith thus. Now in the Epiſtle *ad Quintum* what fynd we? *Petrus quem primùm Dominus elegit, & ſuper quem ædificauit Eccleſiam ſuam. As if one of theſe did not expound another; for our Sauiour is ſayd to haue built his Church vpon* Peter, *in that he choſe him firſt, not*

choſe

chose him to be first, primùm eligit, non elegit in primatem, *as preuenting him with the promise, and honouring him with the exhibition of the keyes before the rest &c.* Thus sayth M. *Collins*, who you see will needes haue *primum*, in S. *Cyprian*, to signify *first chosen*, and not chosen to be the first, or chiefe; which exposition of his S. *Augustine* doth euidently controle, expounding (as you haue heard) *primum*, in S. *Cyprian*, by a *preeminent primacy of the Apostleship*, in which respect M. *Collins*, when he commeth afterwards *pag.* 133. to say somewhat to S. *Augustine* his place, is faygne to charge him with some defect of memory, saying thus. S. *Aug. albeit he alter the words of* S. Cypriã *(as is soone done in allegations of memory) yet he keeps the sense, and sauours you nothing; the* primatus Apostolorum excellenti gratia præeminens, *standing in dignity, and quality (let the word* gratia *help to perswade you) not in authority*. So he.

12. In these few lines of his 3. or 4. egregious fooleries may be noted. The first, that he would perswade his reader, that S. *Augustine* so much trusted to his memory in the allegation of S. *Cyprian*, that eyther he had not his epistle, or at least did not looke vpon it, when he alleadged it, and thereby altered the words therof for lacke of memory; wheras it cannot be thought with any reason

reaſon that *S. Auguſtine* writing then againſt the Donatiſts (who relied vpon the authority of S. *Cyprian*) and alleadging ſo much out of him as he did (both in the place which is now in queſtion, and alſo afterwards) was not very wary, and careful both to haue the epiſtle it ſelfe, and alſo to conſider it well, hauing to deale with ſuch ſubtile and captious Aduerſaryes as he had; and therefore this is but a ſimple, and very abſurd ſhift, worthy of M. *Collins*, ſhewing rather great want of wit in himſelfe then any defect of memory of S. *Auguſtine*.

13. The ſecond foolery is, that he ſaith, that albeit S. *Auguſtine* do alter the wordes, yet he doth not alter the ſenſe of S. *Cyprian*, wherin he ſayth very truly & condemneth himſelfe vtterly. For the ſenſe of S. *Auguſtins* words are moſt clearely to be vnderſtood of S. *Peters preeminent primacy*: wherupon it followeth by M. *Collins* his owne confeſſion, that the ſenſe of S. *Cyprians* wordes is the ſame, though S. *Auguſtine* for lacke of memory perhaps altered them. Where then is M. *Collins* his conſtruction of *primùm* in S. *Cyprian*, as if he meant that S. *Peter* was firſt choſe, & not choſen to be the firſt or chiefe? *Primũ elegit* (ſayth M. *Collins*) and not *elegit in primatem*; whereas S. *Auguſtine* reteyning S. *Cyprians* ſenſe,

ſenſe (as M. *Collins* confeſſeth) acknowledgeth *a preeminent primacy* in S. *Peter*. Do you ſee nẽ how this ſeely man contradicteth himſelfe, and ouerthroweth his owne expoſition?

14. The third foolery is, that he ſaith S. *Auguſtine* fauoureth vs nothing, by acknowledging the primacy of S. *Peter*, becauſe the ſayd primacy ſtandeth in dignity and quality, and not in authority. But this deuiſe of his, I haue anſwered ſufficiently before *cap.* 4. *num.* 24. and more amply *cap.* 2. *num.* 15. & 16. where I haue proued out of the ancient Fathers, that the Paſtorall commiſſion, and power of the keyes giuen to S. *Peter* by our Sauiour for himſelfe, and the Church, did conſiſt in authority of gouernement, and not in a bare preeminence of place, order, or excellency, which alſo may be confirmed, euen by this place of S. *Cyprian* now in queſtion, ſeeing that he acknowledgeth therein, that our Lord built his Church vpon S. *Peter*, ſaying *Matt.* 16. *ſuper quem ædificauit Eccleſiam ſuam*; for albeit M. *Collins* ſaith that *our Sauiour is ſaid in* S. Cyprian *to haue built his Church vpon* S. Peter, *becauſe he choſe him firſt*, and that S. *Cyprian* doth therby expound his precedent wordes, *quem Dominus primum eligit*; yet he hath not any other rea-

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ſon for the ſame, but that it is his pleaſure ſo
to ſay; whereas the analogy, and proporti-
on which is betwixt the foundation in a
building, and the head in a commonwealth
or community, doth cleerly ſhew, that our
Sauiour made *S. Peter* head of his Church,
in building the ſame vpon him, beſides that
S. Cyprian in ſaying that our Sauiour buil
his Church vpon *S. Peter*, had relation, no
doubt, to our Sauiours promiſe made to S.
Peter, when he layd *Mat.* 16. *ſuper hanc Petra
ædificabo Eccleſiam meam*, vpon this rock I wi
build my church, which promiſe was mad
long after his vocation, or election to the A
poſtleſhip, and therefore ſignifyed ſome fu-
ture thing to be performed afterwards, an
not the vocation which was already paſt,
for no man promiſeth a thing paſt, eſpecial
ly that which cannot be reiterated, or reco
uered; whereby *M. Collins* his childiſh folly i
moſt euident in affirming that our Sauiour
is ſayd to haue built his church vpon S. Peter, *becau
he choſe him firſt*, ſeeing that his election wa
(as I haue layd) before that the building o
the Church vpon him was ſo much as pro-
miſed him.

15. The fourth foolery is, that he ſaith
the word *Gratia*, may help to perſwade me
that the primacy of S. *Peter* was not a Pri
mac

macy of authority, but of dignity: but truly I shalbe very hardly so perswaded, except he cā perswade me first, that the same word in the title of the Kings maiesty, and of other Christian Kings (who are sayd to be Kings by the grace of God) do depriue thē of all their authority, and leaue them only a title of dignity; for I cannot conceiue that the word *Grace*, hath any more force, or other sense in the one then in the other, signifying in both a particuler fauour of Almighty God, proceeding of his meere bounty, and goodnes, being called *gratia, quia gratis data*, because it is giuen freely without our merit, or desert: which grace, and fauour in this case is so much the greater, by how much the spirituall dignity and soueraignty of *S. Peter* excelleth the temporall dignity, or soueraignty of any temporall Prince. And therfore *S. Augustine* sayth in this place, that *the primacy of* S. Peter *was preeminent by an excellent grace*; as also we haue seene before *cap. 4. num.* 1. that he sayd in like manner that *S. Peter* was by nature *one man, by grace one Christian, and abundantiori gratia vnus, idemque primus Apostolus*, by a more aboundant grace, or fauour of God, one & he the chiefe Apostle. So as *M. Collins* his note of the word *Grace*, in this place serueth him to no pur-

poſe, except it be to put the reader in mind to pray to God to ſend him more grace, and wit, hauing great want of both, as you haue ſeene ſufficiently already, and ſhal ſee more abundantly hereafter; yea preſently in two other notable fooleries of his, ioyned with falſity, and fraud, in that which followeth concerning this matter.

16. In his fourth §. of the ſame chap. *pag.* 133. he ſayth that I quote out of S. *Auguſtine*, that *Peter did otherwiſe then truth required, yea and in ſo great a point as Circumciſion was*; and that afterwards alſo I ſay more plainly *num.* 14. *that he erred*. Wherupon he ſayth to me thus. *Would you euer write thus if you were in your wits, ſtriuing for* Peters *primacy to impute errour to him, and errour in fayth, which you know cannot be without the grand perill of the vniuerſall Church?* So he. But would he write thus if he had eyther wit, grace, or his ſenſes? for where fyndeth he in my Adioynder that I impute error of fayth to S. *Peter*? ſeeing that thoſe words which he himſelfe alleadgeth, as quoted by me out of *S. Auguſtin* (to wit that *Peter did otherwiſe cõcerning Circumciſion then truth required*) do manifeſtly ſhew that the errour which I acknowledge in S. *Peter* was only an errour in fact, and not in fayth, *Vitium*, as *Tertullian* ſayth, *conuerſationis, non doctrinæ: A*

fault

fault of conuerſation, and not of doctrine, lib. de præſcrip cap 23. Which therfore I call afterwards *num. 16. pag.* 109. an erroneous act, ſaying, *That if* Peter *should haue ſtood vpon his primacy, in defenſe of his erroneous act, he should haue done inſolently.* With what conſcience then can this man ſay that I charge *S. Peter* with an error in faith? Or how can he be thought to be in his right witts, who belyeth me ſo groſſely, that the very wordes which he himſelfe cyteth out of me, may ſuffice to conuince him.

17. Yet much more fraudulēt is the other foolery which followeth preſētly after *n. 5. pa.* 134. where he ſayth thus. *I might likwiſe aſk you what manner of primacy you call that, which excuſeth not the ſuperiour from the lawfull rebuke of the inferiour; but ſo as if* Peter *should haue refuſed to follow, and to obey* Paul *(they are your owne wordes* num. 16*) he should haue done inſolently. Call you that a primacy (ſpecially a Popiſh one) which muſt be patient of controule, lyable to the obedience euen of his vnderling, if it will auoyd pride?* Thus ſayth *M. Coll.* relying, as he ſayth, vpon my owne words; or rather belying both me and my words, as it will euidently appeare by that, which I ſay in that place of my *Adioynder*, which he quoteth, towit, *cap. 3. num.* 16. where I note a great difference to be obſerued, betwixt

inſolenter, & falsò, inſolently, and falſely; *for a man may* (ſayd I) *take vpon him a true authority, and ſpeake of it inſolently* (*that is to ſay, without iuſt cauſe, or in defence of ſome euill act; and yet not falſely, becauſe it is true that he hath the authority that he pretendeth. And therfore I ſay, that if S.* Peter *should haue ſtood vpon his primacy in defenſe of his erroneous act, and ſayd that* Paul *ought to obey him therin, becauſe he was the primate, and head of the Apoſtles, he had both ſayd and done inſolently, which neuertheleſſe in the defenſe of a truth, or vpon ſome other iuſt occaſion he might both ſay and do without al note of inſolency, yea iuſtly, and neceſſarily, becauſe he had indeed the primacy, and therefore was to be obeyed, and followed in all good, and iuſt actions*. Thus ſayd I in my Adioynder.

18. Wherby 2. notable frauds may be diſcouered in M. *Coll.* the one that he diſſembleth in his anſwere this diſcourſe of myne, as if it were nothing to the purpoſe, for the explicatiõ of S. *Cyprians* words now in queſtion, which I leaue to the iudgement of the indifferent reader. The other fraud is a flat corruption, and falſification of my text, which he layeth downe in a different letter thus: *If S. Peter should haue refuſed to follow, and to obey* S. Paul, *he should haue done inſolently*; and theſe wordes he ſayth plainly are myne; wheras my wordes are theſe: *If S. Peter should haue*

haue ſtood vpon his primacy in defence of his erroneous act, and ſayd that Paul *ought to follow, and obey him therin becauſe he was the primate, and head of the Apoſtles, he ſhould both haue ſayd, and done inſolently.* So I; wherin thou mayſt note, *good Reader*, a notable difference: for I doe not ſay, that *Peter* ſhould haue done inſolently, if he had refuſed to obey *Paul* (for thereby I ſhould haue acknowledged a ſuperiority in S. *Paul* by the word, *obey*, which alwayes preſuppoſeth a duty, and ſubiection) but I ſay, that *Peter* ſhould haue done inſolently, if he had ſayd that *Paul* ought to obey him, becauſe he was primate of the Apoſtles.

19. Therfore I doubt not, *good Reader*, but thou ſeeſt the difference, and how notably he hath corrupted, and falſified my text, to ground thereupon his fooliſh demaund, to wit, Whether I call that a primacy, which muſt be patient of controule, lyable to the obedience euen of his Vnderling, if it will auoid pride? To which wiſe queſtion, grounded vpon his owne corruption of my text, I ſhall need to ſay no more, hauing diſcouered the weaknes, and falſity of his ground; only I will add, that no primacy can exempt any man from the fraternall correction, and admonition of his inferiour, when the ſame is giuen neceſſarily,

and with due circumſtances: neyther is the ſame primacy preiudiced therby; for albeit the Superiour do follow the aduiſe of his ſubiect in ſuch caſe, yet he cannot be ſayd properly to obey him therin, for that obedience, ſuppoſeth (as I haue ſayd) ſuperiority, and authority to commaund, which the ſubiect hath not ouer the Superiour, though he may admonith, counſeil, and aduiſe him with more or leſſe liberty, according to the quality, and importance of the cauſe. In which reſpect S. *Cyprian* acknowledging, not only the reprehenſion giuen to S. *Peter* by S. *Paul*, but alſo S. *Peters* primacy, commendeth S. *Peter* that he did not alleadge his primacy to defend his erroneous act.

20. And S. *Auguſtine* debating this matter with S. *Hierome ep.* 19. commendeth the both: S. *Paul* for his liberty, and freedom, & S. *Peter* for his humility; and albeit he hould that S. *Peter* was reprehenſible, yet he ſayth he left a more rare, and holy example to poſterity (not to diſdaine a reprehenſion of their errors from their puiſnes) then Saint *Paul* did by his act, *quo confidenter auderent*, ſayth he, *etiam minores maioribus pro defendenda Euangelica veritate, ſalua fraterna charitate reſiſtere*: Whereby the interiors might be moued to

reſiſt

reſiſt their Superiours, though it were euen for defence of the Ghoſpell, and without breach of brotherly charity. Wherby *S. Aug.* acknowledgeth that S. *Paul* was *Minor*, & S. *Peter Maior*, which he muſt needes be vnderſtood to haue ſayd in reſpect of that primacy, which you haue heard him ſay before, was preeminent in *S. Peter, tam excellenti gratia*, with ſuch an excellent grace and fauour of almighty God. And therfore Saint *Gregory* in *Ezechiel lib. 2. cap.* 18. commendeth greatly the humility of S. *Peter*, for that being *primus in Apoſtolatus culmine*, the chiefe in the height of the Apoſtolicall dignity, *ſe minori fratri ad conſenſum dedit*, he was content to yeald to his yonger, or inferiour brother; yea and ſo notorious was this primacy of S. *Peter* to the very Paynims that *Porphirius* the Philoſopher did blaſphemouſly taxe S. *Paul* with procacity or ſauſines, *quòd Apoſtolorum principem auſus eſt reprehendere*, that he durſt be ſo bould to reprehend *Peter* the prince of the Apoſtles, as S. *Hierome* teſtifyeth *epiſt.* 89. And to conclude this point, this is moſt euident, euen in that place of S. *Cyprian*, which is now in queſtion, and was vrged by my Lord of *VVincheſter* agaynſt Cardinall *Bellarmine*, as lamely quoted by him.

21. For wheras my Lord inferred

vpon S. *Cyprians* words, that if S. *Peter* had layd, he had the primacy, he had insolently challenged something to himselfe (that is to say more then was due vnto him) & that therefore the Cardinall suppressed warily that part of the text (because it made little for the primacy) the contrary may be cleerly inferred thereon, if the wordes of Saint *Cyprian* be well noted, who sayth that Saint *Peter*, when he was reprehended by Saint *Paul*, did not arrogantly say that he had the primacy, or that he ought to be obeyed by those that were later Apostles then he; wherin two preheminences are noted in S. *Peter*, the one that he was primate of the Apostles; and the other that he was the elder Apostle; of which two my Lord of *VVinchester*, and M. *Collins* will not deny (I am sure) the later to haue been truly in *S. Peter* (to wit he was the elder Apostle) how then can they deny that he had the other as truly, seeing S. *Cyprian* speaketh of them both a like, as who would say, that albeit *S. Peter* was both Primate of the Apostles, and called to the Apostleship long before S. *Paul*, yet he would not in defence of his errour insolently challenge Obedience of S. *Paul* in respect of the one, or of the other.

22. The

22. Therfore wheras my Lord of *Winchester* groundeth his argument agaynſt the primacy vpon the words *inſolently*, and *arrogantly* (as if S. *Cyprian* ſhould meane that S. *Peter* ſhould haue done inſolently to challenge a primacy, becauſe he had none,) I would gladly know why S. *Cyprian* ſhould make mention of S. *Peters* Primacy, aſwell as of his Elderſhip, if he had not the one, aſwell as the other; to which purpoſe it is to be obſerued, that as the words *inſolently*, and *arrogantly* do not derogate any thing from the truth, and realty of his Elderſhip, no more can they derogate from the truth, and realty of his primacy, according to the meaning of S. *Cyprian*, who as I haue ſayd, ſpeaking of both theſe tytles, and preheminences alike, only ſignifyeth, that it had been inſolency, or arrogancy in him to haue ſtood vpon thē in defence of his errour, or to haue exacted obedience of S. *Paul* in regard therof, albeit he might in a iuſt cauſe haue challenged them, without any note of inſolency, or arrogancy, as I haue ſignifyed before.

23. This then being the cleare ſenſe, and meaning of S. *Cyprian*, it is euident; firſt, that this place of S. *Cyprian* (togeather with the expoſition of S. *Auguſtin* which you haue heard before) doth notably confirme the

primacy of S. *Peter*; ſecondly, that my Lord of *VVincheſter* taxed the Cardinall with the ſame quotation of it, without iuſt cauſe, ſeeing it made much for the Cardinall and againſt my Lord of *VVincheſter*; thirdly, that *S. Pauls* reprehenſion of S. *Peter* did nothing preiudice the primacy of S. *Peter*; which primacy you ſee is acknowledged by theſe two Fathers, euen whiles they treate of his errour, & of S. *Pauls* reprehenſion thereof; fourthly, that M. *Collins* had no reaſon in the world to charge me with the fraudulent cõcealing of this errour of S. *Peter*; ſeeing that he ſaw in my *Adioynder*, that I made vſe of it there to confirme S. *Peters* primacy in ſuch ſort, that he had beene forced in the anſwere therof to diſſemble, wreſt, falſify and corrupt my text, beſides diuers notable fooleryes, which he hath committed by the way, as I haue ſufficiently ſhewed; ſo hard, or rather impoſſible it is to mayntayne one errour, without committing many. What then hath the ſilly fellow gayned by the ample & large quotation of *S. Auſtin*, wherin he glorieth oft, & triũpheth exceedingly, although it hath ſerued him (as you ſee) to no other purpoſe then to diſcouer his folly, & the weakeneſſe of his cauſe?

24. Neuertheleſſe the poore man knoweth

veth not, when to make an end of his bab-
ing, but will needes go on ſtil with S. *Aug.*
is diſcourſe, and his Comment thereon,
wherin if I would follow him, & examine
he weight, and worth of his gloſſe, & his
rguments, as hitherto I haue done, I ſhould
yre thee, *good Reader*, no leſſe then my ſelfe
with his abſurdityes & malicious abuſe, as
well of S. *Auguſtine* and other auncient Fa-
hers, as of the Ieſuits, againſt whome he
ſpitteth euery where his venime, and ſpite
boundantly, belying them, and their do-
ctrine without all reſpect of conſcience, or
hame; wherof I may perhapps haue ſome
better oportunity to ſpeake hereafter, and
herfore hauing now for the preſent anſwe-
ed as much as he hath ſayd of importance,
to the places which I alleadged out of S. *Au-*
guſtine, I will paſſe to another place cyted al-
ſo by my Lord of *VVincheſter* out of S. *Ambroſe*,
to the ſame purpoſe; which ſhalbe debated
in the next Chapter.

M. Collins

M. Collins *his answere to* 2. *places, the one of* S Ambrose, *and the other of* S. Leo, *is proued to be exceeding fraudulent: and by the way many fooleries, and ridiculous absurdityes are discouered therin. Finally* M. Casaubon (*to whome* M. Collins *remitteth his Aduersary*) *is found to be very defectiue, and absurd; iniurious to Cardinall* Bellarmine, *and oppoſite to* M. Collins.

CHAP. VI.

WE haue ſeene how wel M. Collins hath behaued himſelfe in anſwere of thoſe places, which I alleadged out of *S. Aug.* concerning the cõmiſſion of chiefe paſtour giuen by our Sauiour to *S. Peter*, when he ſaid vnto him *paſce oues meas*; and, that there hath paſſed nothing hitherto, wherin

herin he hath not committed ſome nota-
e fraude, or folly. Now there remayne yet
be debated touching the ſame point, 2.
aces of *S. Ambroſe*, the one alleadged by my
ord of Winchelter (which I charged his
ordP. to haue alleadged corruptly) and
e other quoted by me to iuſtify my expo-
ion of the former. And I muſt needs ſay
at *M. Collins* hath had much better lucke in
e former, then in the later; for I do very
illingly acknowledge that he hath fully
eared his LP. of the imputation of corrup-
on, wherwith I charged him, ſeeing he
th produced diuers printes, which haue
e place, as my Lord alleaged it, of which
intes if I had found but any one, when
wrote my Adioynder, I would not haue
arged his LP. as I did, following certayne
pies, which I had then agreeing with
y allegation, as *M. Collins* himſelfe con-
ſeth *pag.* 45.

2. Neuertheles I would not haue thee,
od reader, to thinke that the place, as his
P. hath it, doth proue his intention, or
ake any thing againſt vs, or yet that it
eedeth any other anſwere then that which
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CHAP. VI.

WE haue seene how wel M. *Collins* hath behaued himselfe in answere of those places, which I alleadged out of *S. Aug.* concerning the cōmission of chiefe pastour giuen by our Sauiour to *S. Peter*, when he said vnto him *pasce oues meas*; and, that there hath passed nothing hitherto, wherin

wherin he hath not committed ſome notable fraude, or folly. Now there remayne yet to be debated touching the ſame point, 2. places of *S. Ambroſe*, the one alleadged by my Lord of Winchelter (which I charged his Lord P. to haue alleadged corruptly) and the other quoted by me to iuſtify my expoſition of the former. And I muſt needs ſay that *M. Collins* hath had much better lucke in the former, then in the later; for I do very willingly acknowledge that he hath fully cleared his L P. of the imputation of corruption, wherwith I charged him, ſeeing he hath produced diuers printes, which haue the place, as my Lord alleaged it, of which printes if I had found but any one, when I wrote my Adioynder, I would not haue charged his L P. as I did, following certayne copies, which I had then agreeing with my allegation, as *M. Collins* himſelfe confeſſeth *pag.* 45.

2. Neuertheles I would not haue thee, good reader, to thinke that the place, as his L P. hath it, doth proue his intention, or make any thing againſt vs, or yet that it needeth any other anſwere then that which I gaue him in my Adioynder; where the queſtion being, whether *S. Peter* was ſupreme paſtour of the whole Church, my Lord

Lord of Winchester produced 2. places for the negatiue, the one out of *S. Austine de agone Christiano* (which you haue heard allready debated) and the other out of *S. Ambrose de dignit. Sacerd. cap.* 2 in these words. *Eas oues non solum beatus suscepit Petrus, sed & nobiscum eas suscepit, & nos cum illo accepimus omnes*, that is to say: *Those sheepe not onely the blessed Peter receiued, but allso he receiued them with vs, and we al receiued them with him*: wherupon my Lord of *Winchester* saith in his answere to Cardinall *Bellarmines* Apology *pag.* 16. *nempe dictum est illi, Pasce &c. for it was sayd to him, feede as well in the person of others, as in his owne*. Wherby my Lord giueth to vnderstand that *S. Peter* had not (according *S. Ambrose*) any more authority, or power, giuen him by our Sauiour (when he said vnto him *pasce oues meas*) then the rest of the Apostles had, or then all other Pastours in the Church haue, seeing they all receiued their pastorall authority in him, and with him.

3. To this I answered first *pag.* 6. *num.* 6. that my Lord had corrupted the text of *S Ambrose*, adding these words therto: *Et nobiscum eas suscepit, and he receiued the same sheepe with vs*: which words were not in the copies which I followed; of which imputation I do now acknowledge his L^P. to be cleare.

cleare. Secondly I answered *pag. 7. num. 7.* that the doctrine of *S. Ambrose* is very conforme to *S. Augustins* in that point, signifying nothing els, but that all the pastors of Gods Church receiued theyr pastorall authority ouer their flockes with *S. Peter*, because he being the head of the church represented the person of the whole church, and therfore did not receiue that pastorall authority for himself alone, but also for the church, and all the pastors thereof.

4. And to proue that *S. Ambrose* had no other meaning, but this, and no intent at all to deny therby the supreme authority of S. *Peter*, or the different degrees of Pastorall authority in the Church, I produced an euident place out of S. *Ambrose* in the 10. book of his cõmentary vpon S. *Luks* Ghospell *cap.* 24. where hauing said that our Sauiour asked *Peter* thrice, whether he loued him (*not to learne*, sayth he, *any thing of him, but to teach him, whome he meant to leaue vs*, veluti amoris sui vicarium, *as the vicar of his loue*) he alleadgeth our Sauiours wordes to S. *Peter*, *Simon the sonne of* Iohn *doest thou loue me &c. pasce agnos meos*: *Feede my Lambes*. And then shortly after he inferreth therupon thus. *Et ideo quia solus profitetur ex omnibus, omnibus antefertur. And therfore because he alone of all the rest professed his*

loue

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loue

loue, he is preferred before them all. And after a while he concludeth, that our Lord asked him the third tyme whether he loued him: *Et iam,* sayth he, *non agnos vt primò quodam lacte pascendos &c. and now* Peter *is commaunded not to feede Lambes with a certayne milke, as the first tyme, nor to feede the little sheepe, as the second tyme; sed oues pascere iubetur, perfectiores vt perfectior gubernaret; he is commaunded to feede the sheepe, that he being more perfect might gouerne the more perfect.*

5. Thus farre I alleadged S. *Ambrose* in my Adioynder, to explicate, and answere the place alleadged my L. of *VVinchester* out of him, & I doubt not but it is euident by *S. Ambrose* his owne exposition of the words *pasce oues meas,* that when he sayd that all Pastours receyued Christs sheepe togeather with S. *Peter*, he had no meaning to impugne, or deny therby S. *Peters* primacy (which you see he expresly affirmeth, and teacheth heer) but rather to confirme it according to *S. Augustines* doctrine, and explication; who vsing the same manner of speach that Saint *Ambrose* doth, as you haue heard, doth also yield the reason thereof, to wit, that for as much as *S. Peter* represẽted the Church *propter primatum quem in discipulis habuit, for the primacy which he had amongst the disciples,* therfore the Apostles, and all other Pastours

stours receiued their pastorall authority in him, and with him.

6. But now M. *Collins* taketh hold of my owne words, and vrgeth them against me, because I said *pag. 7. num. 7.* that the words of S. *Ambrose*, to wit, *nobiscum eas suscepit* (which I haue charged my Lord of *Winchester*, to haue added to the text) do inforce a greater equality betwixt *S. Peter*, and other pastors, then euer *S. Ambrose* did imagine; but my meaning was, that to the ignorant reader it would seeme so, & therfore I said afterwards *pag. 9. lin. 13.* that these words make a greater shew of parity, or equality. But if they be well considered, the sense is all one, be the words either as he, or I alleadged them; for as I had them, they signify, that we receaued the sheepe with *Peter*; and as his LP. alleadged them, they signify that *S. Peter* receiued thē with vs, and wee with him, which is in effect all one; for if we receiued them with him, then he receiued them with vs; and if he with vs, then wee with him: and this, as I haue said, is true in respect of his primacy, wherby he represented al the pastors of the church to the worlds end, as I haue signified amply before *cap. 2. num. 7.* by the similitud of a first Monarch, or king, of whom it may

truely be ſaid, that all his ſucceſſors, & the magiſtrates ſubordinate to him, and them, receiued their authority with him, and he with them. Thus much concerning the place alleadged by my Lord of *VVinchester*.

7. Let vs now ſee what M. *Collins* ſayth to the place of *S. Ambroſe* which I produced to interprete the other, in which place *S. Peters* ſupreme paſtorall dignity is clearly acknowledged, and taught by that ancient, and learned Father. The place is laid downe by me a litle before as I alleadged it in my Adioynder *pag. 7. num. 8.* where I alſo added *num. 9.* three thinges to be noted therein. Firſt that he called *S. Peter, Vicarium amoris Chriſti, the Vicar or ſubſtitute of Chriſtes loue.* The ſecond that he ſaid of him, *quia ſolus ex omnibus profitetur, omnibus anteferetur.* The third, that by the diſtinction which he made of *Lambes, litle sheepe, & sheepe* (recommended to the paſtorall care of S. *Peter*) he giueth to vnderſtand that al ſortes of Chriſtians (euen the moſt holy, learned, and perfect, yea the Apoſtles themſelues) were committed to his charge, and gouernement, and that therfore *S. Ambroſe* concluded thus, *oues paſcere iubetur, perfectiores vt perfectior gubernaret.*

8. Thus

8. Thus ſaid I in effect, but ſomwhat more amply in my Adioynder *pag.8.num* 9. where you ſee plainly, that *S. Ambroſe* doth in his concluſion expound *paſcere* by *gubernare*, which I deſire thee *good Reader*, to note, that thou mayſt the better diſcouer *M. Collins* his notable coggery, who vndertaking to anſwere to this place, euen by piece-meale (as I may ſay) ſayth ſomwhat to the reſt, but diſſembleth that concluſion: and to the end he may the better do it, he doth not lay downe the whole place, neither yet my text, but toucheth only ſome ſuch partes therof, as he ſuppoſeth he may beſt ſhift off, with ſome colourable anſwere. Firſt he layeth hold vpon the words, *Quia ſolus profitetur, omnibus antefertur*, ſaying *pag.* 48. *anteferri* is one thing, *præponi* another; *the later may be of authority, the first of any excellency*; ſo ſo as he will not graunt that *S. Ambroſe* acknowledged any authority in *S. Peter* more then in others by the word *anteferri*, but only a kind of excellency, which he ſayth a few lines before *pag* 47. *lin. antepenult.* is that *primatus præſtantiæ*, by the which my L. of *VVincheſter foyled my friuolous obiection euen before it was hatched*. And he asketh me by the way, whether he doth not ſeeme to me too grammaticall? Wherto I anſwere that truly

ly I thinke he hath more Grammer, then wit to vſe it well, and yet no more grammer neither, then he hath need of, as may appeare by his correction of my tranſlatiõ of *obſtrepere*, and *repræſentare* in his preface; & what good vſe he maketh of his ſkill in grammer, yea and of this difference which he maketh heere betwixt *anteferri*, and *præponi* thou ſhalt ſee, good reader, heerafter in his anſwere to a like place of *S. Leo*, wherin *præponi* is vſed in the very ſame ſenſe, which heere he ſignifieth, and yet it will not ſuffice to perſwade him, that *S. Peter* had any authority ouer the reſt of the Apoſtles; as ſhall appeare after in this chapter *num.* 36.

9. But to proceed, he telleth me, that *anteferri* is to be eſteemed, or graced before another; and to ſhew his copie and plenty of Latin, he ſayeth it is like *anteire*, *antecellere*; and afterwards giueth 3. inſtances of *S. Peter* excellencies. The firſt, that he was bid to feede, *as one, in whoſe perſon others were exhorted, & the Church repreſented* The ſecond, that he was promiſed martyrdome in theſe words, *cùm ſenueris.* And the third, that he had a priority like *charity amõgſt other vertues, which is*, ſayth he, *to be principall indeed, but not to rule*; and addeth for the proofe therof, that the *Vertues of the proſequutiue part, rule not the intellectuall,*

intellectuall, but are ruled rather. So he: and now do you not ſe how this pedant, to exclude *S. Peter* from all authority, and rule, doth out of his Grammer rules labour to ouerrule, and controlle *S. Ambroſe*, contradicting flatly his expoſition of our Sauiours words? which, as you haue heard, he vnderſtandeth clearly of rule, & gouerment, ſaying: *oues paſcere iubetur, perfectiores vt perfectior gubernaret*: that is to ſay, *S. Peter is commaunded to feed the ſhepe, to the end that he being more perfect, might rule, or gouerne the more perfect.* Wherby he ſignifieth plainly what he meaneth by *anteferri*, to wit, that *S. Peter* was preferred before the reſt in authority, rule, and gouernment: had not this fellow reaſon, thinke you, to nippe off, or at leaſt to diſſemble thoſe words of *S. Ambroſe* to make good his Grammaticall conceit?

10. The like may alſo be ſaid of his diſcourſe, which followeth *num.* 33. concerning *Vicarium amoris*, in *S. Ambroſe*, wherupon he maketh an ample comment, ouer long, and idle to be ſet downe heere, but the ſumme, and ſcope of all is, to proue by diuers examples, that the title of *Vicarius Chriſti* hath been applyed to diuers other as well as to *S. Peter*, which no man, I think will deny; neither would I haue vrged

that title if it had beene alone without theſe circumſtances, & the ſubſequent diſcourſe, & eſpecially the concluſion which fortifieth the reſt, and expreſſeth *S. Ambroſe* his meaning in all the premiſſes.

11. But now M. *Collins* goeth on with his extrauagant diſcourſe to impugne an obſeruation which I make out of *S. Ambroſe*, and he out of his Doctorall grauity calleth it a graue obſeruation, and me a *Noddy* for my paines. My words are theſe *pag.* 8 *num.* 9. *Whereas S. Ambroſe obſerueth* 3. *degrees of Chriſtians, to wit lambes, little sheepe, and sheepe, all commended to the care of S. Peter, he giueth to vnderſtand, that all ſortes of Chriſtians were committed to his charge and gouernement, and not the weake onely, but the moſt holy alſo, learned, and perfect, yea euen the Apoſtles themſelus, and therfore he ſaith, oues paſcere iubetur vt perfectiores perfectior gubernaret.* Thus ſaid I, which M. *Collins* doth curtall thus *pag.* 50. num. 34. *There is yet behind*, ſayth he, *an other graue obſeruation out of S. Ambroſe, that Peter is not bid to feede the lambs, or little sheep, but oues ipſas, that is the more perfect.* So he, diſſembling that, which moſt importeth touching gouernment, though expreſly ſet down by *S. Ambr.* & related by me, to wit, *vt perfectiores perfectior gubernaret*; which words were too hoat for M. *Collins* to touch, becauſe they

they signify clearly, that S. *Peter* was commãded to feede the sheep (that is to say the more perfect) that he might gouerne them, which he in his gloſſe vpon *anteferri* denyeth to be meant by S. *Ambroſe*, as you haue heard, acknowledging onely a certaine priority to be allowed by S. *Ambroſe* to S. *Peter*, ſuch a one as *Charity* hath amongſt the vertues, that is to ſay to be principall, but not to *rule*; which word *rule*, he alſo putteth in a different letter, to be the better noted, as no way intended by *S. Ambroſe*.

12. But if *gubernare* be to gouerne, and to *gouerne* be to *rule*, *S. Ambroſe* affirmeth it, and teacheth it expreſſly, and *M. Collins* doth not only fraudulẽtly conceale, & diſſemble it, but alſo if I may be ſo bould to ſay it to ſo graue a Doctor) belyeth *S. Ambroſe*, denying flatly his ſenſe and meaning; and yet forſooth to giue ſome colour to this fraud of his, he inſinuateth that the text of S. *Ambroſe* ſhould be read otherwiſe, ſaying. *I might ſend this Noddy to M. Caſaubons late monument, or rather mirrour of Excercitations to Baronius his Annales to be informed of S. Ambroſe his reading this text, and the vprightnes of it*. So he; without declaring any particuler therof, being ſurpriſed, as it ſeemeth with ſuch a ſuddaine pange of ſorrow for the death of

M. *Casaubon*, that he abruptly crieth out, *VVo is me, for that diuine man M. Casaubon, that speaking of his monument, I should speake ambiguously of his tombe, or of his writings; but what that hath deuoured, these shall eternize, and now is no tyme to bewaile our losse.*

13. Thus doth kind M. *Collins* ease, & disburden his tender hart of some part of his sorrow conceaued for the lamentable losse of diuine M. *Casaubon*, which truely made me the more willing to enquire after that worthy *monument, & mirrour of exercitations*, which I had neuer seene, nor I thinke should euer haue cared to see, had it not beene by this occasion; and hauing at last got a sight of it, I turned to the place cyted by M. *Collins*, and found the diuine man scant honest in his allegations, and interpretations of the Fathers, and other authors euen in that Exercitation, and chapter, which M. *Collins* citeth, *viz. Exercit.* 16. *cap.* 133. where he digresseth from Cardinall *Baronius*, to haue a fling at Cardinall *Bellarmine*, for his expolition of *pasce oues meas*, wherin the Cardinall followeth *S. Ambrose* in this very place now in question.

14. And albeit he is so saucy with S. *Ambrose*, as to censure him for vsing *ouiculas* instead of *agnos*, and making a difference betweene

betweene *diligo*, and *amo*: yet I thinke good to omit it for breuityes ſake, as not importing any way the matter in queſtion betwixt M. *Collins* and me, which conſiſteth not in the different ſenſe, or reading of *diligo*, or *amo*, or yet of *ouiculæ*, or *agni*, but in the true ſenſe of *paſce oues meas*, whether the ſame doth include in it a primacy of gouernement, or no; about which words (I meane the true reading of them in *S. Ambroſe*) M. *Caſaubon* maketh no queſtion at all; and therefore M. *Collins* ſheweth himſelfe, I wil not ſay a *Noddy* (as he tearmeth me) but a very inconſiderate Doctor to ſend me to him to be informed of the vprightneſſe of S. *Ambroſe* his text, for matters that do not cõcerne our preſent queſtion: beſides that I make no doubt but that the text of S. *Ambroſe* wilbe held for vpright, and currant inough throughout the Chriſtian world, notwithſtanding the idle cenſure of theſe two pedanticall Grammarians.

15. Neuertheles I cannot omit to obſerue ſomewhat in M. *Caſaubon*, as well to ſhew his honeſty, as for the better inſtruction of M. *Collins*, whereby I hope, it will appeare who is the *Noddy*, either I, whome he ſent to M. *Caſaubon*, or he for ſending me to him. Thou ſhalt vnderſtand therefore,

good Reader, that *Maister Casaubons* chiefe quarrel against Cardinall *Bellarmine* in that chapter, is about the Cardinals explication of those words, *pasce oues meas*, which he explicated thus, *id est regio more impera* (as M. *Casaubon* sayth) who therforce wisheth to be noted in the Greeke text of the Euangelist, that in the 3. tymes that our Sauiour sayd *pasce*, according to our latin translatiō, the Greeke hath twise βόσκε, and but once ποίμαινε, and neuertheless, sayth he, Cardinall *Bellarmin* neglecteth wholy the word βόσκε, and vrgeth mightily the word ποίμαινε, *ratio est*, sayth M. Casaubō, *quia vt Theophilactus obseruat*, βόσκειν *curam mitiorem significat*; ποιμάνειν *acrioris imperij videtur habere significationem*. The reason is, because, as *Theophilact* obserueth, the word βόσκειν doth signify a more mild care, and ποιμάνειν a more seuere commaund, or gouernement. And to this M. *Casaubon* addeth the Greek text of *Theophilact* thus: τὸ ποιμάνειν ἤδη καὶ σκληροτέραν ἐπιστασίαν ἐμφαίνει τὸ δὲ βόσκειν τὴν ἡπιωτέραν.

16. Heerein M. *Collins* may note that according to *Theophilact*, the Greeke of *pasce* in this place (be it βόσκε, or ποίμαινε) doth include authority, & gouernment, though the one signify a more mild gouernement then

then the other. This is euident in the word ἐπιτροπὴν, which doth signify in this place *Imperium*, and is applyed to both the verbes βόσκειν & ποιμάνειν, though with different adiectiues, the one signifying *more mild*, & the other *more seuere*; so as the true sense of the greek in *Theophilact* is this, ποιμαίνειν signifyeth a more seuere gouernement, and βόσκειν a more mild gouernement. This I note by the way for the instruction of M. D. *Collins*, to the end he may learne, not only by the place of S. *Ambrose*, which is now in question, but also by this of *Theophilact* alleadged by his diuine M. *Casaubon*, that *pasce*, in the words *pasce oues meas* doth signify to gouerne; of which point, I shall haue occasion to say somewhat more to M. *Collins* heereafter *num.* 25. 26. 27. & 28. by the testimony of M. *Casaubon* himselfe.

17. In the meane tyme, for as much as M. *Casaubone*, to whome M. *Collins* sendeth me, remitteth me, & others his Readers to *Theophilact* (saying *vide Theophilactum*) concerning the vnderstanding of the word *pasce*, according to the greek Fathers (who he sayth do note that Christ did admonish the Apostles by the two wordes βόσκειν and ποιμαίνειν, that they should haue care as well of the meane and litle sheep, as of the great, and

and that they ſhould ſo behaue themſelues towards the one, & the other, as their need ſhould require) for this cauſe, I ſay, I haue taken the paynes to ſee *Theophilact*, as M. *Caſaubon* hath willed me; and I find euen in that place, whertohe remitteth me ſomwhat more then he mentioneth, yea much more then he and his diſciple M. *Collins* wil well diſgeſt; for thus he ſayth *in cap.* 21. *Ioan.* ἐπειδὴ τέλος ἔσχεν &c. *When dinner was ended, Chriſt recommended to* Peter *the gouernment of the ſheep of all the world, and he did not deliuer it to any other, but to him*. Thus ſayth *Theophilact*, not denying that this paſtoral commiſſion was giuen to the reſt of the Apoſtls, and to the whole Church; but that it was not giuen principally, and immediatly to any, but to him, who being the ſupreme Paſtour, and gouernour of the Church, receaued that commiſſion not only for himſelfe, but alſo for the Apoſtles, and for the whole Church bearing the perſon therof, *propter primatum quẽ in diſcipulis habuit*, for the primacy which he had amongſt the diſciples, as hath been ſufficiently proued heertofore out of S. *Auguſtine*.

18. To the ſame purpoſe *Theophilact* ſayth alſo afterwards: ἐνεχείρισε μὲν τῷ Πέτρῳ &c. *he gaue into the hands of* Peter *the preſectſhip of*

of all the faythfull; for although Iames *receiued the chaire, and throne of Hierusalem, yet* Peter *receaued the chayre, and throne of the whole world.* So he giuing to vnderstand that neither *Iames*, nor any of the Apostles had the supreme charge and gouernement of all the faythfull, as *Peter* had; and that as *Iames* was truly the pastour, and particuler gouernour of the Church of *Hierusalem*; so *Peter* was truly the chiefe Pastour and Gouernour of the whole Church. In like manner afterwards *Theophilact* hauing demaunded why the Euangelist *S. Iohn* doth make mention of his owne layning on Christs breast, and of the question which he asked of our Sauiour, who should betray him; sayth thus: *οὐχ ἁπλῶς οὐδὲ ὡς ἔτυχεν &c. It was not don without mystery, or by chance, to the end he might shew Peters liberty, or freedome of speach after his denial; for he that durst not before the crosse* (or passiõ) *aske concerning the traytor, but committed the question to another, he the selfe same receaueth the prefectship of all; and not only those things which belonged to him were not committed to any other, but also he asketh for the best beloued disciple, and is made a mediator for him to their Lord.*

19. Thus farre *Theophilact*; imitating therin *S. Chrysostome*, who in his homily vpon the same ghospell, and words of our Saui-

Sauiour hath the very ſame in effect, expounding *paſce oues meas*, by *ſuſcipe curam fratrum tuorum*, take the charge of thy brethren, that is to ſay, of the Apoſtles, as it appeareth euidently by the circumſtances in S. *Chryſoſtome*, who noteth, as *Theophilact* doth, that albeyt S. *Peter* durſt not preſume at *Chriſtes* laſt ſupper to aſke him, who was he that ſhould betray him, yet, *Commiſſa ſibi fratrum cura*, ſayth he, *vicem ſuam alteri non mandat, ſed ipſe magiſtrum interrogat*: The charge of his brethrē being committed vnto him he doth not delegate any other, but asketh their maiſter himſelfe. So ſayth S. *Chryſoſtome*, giuing plainly to vnderſtand that S. *Peter* hauing by the paſtorall commiſſion receaued the charge, and gouernemēt of his brethren the Apoſtles, was more confident, then before, and would not vſe the interuention of any of them (becauſe they were vnder his charge) but asked our Sauiour himſelfe; and therefore *Theophilact* abridging S. *Chryſoſtome* in this place (as he doth in a manner throughout al his homilyes vpon the Ghoſpells) inſteed of *curam fratrum* in S. *Chryſoſtome* hath προστασίαν πάντων, *præfecturam omnium*, the prefectſhip of all.

20. This alſo may be confirmed out of

of *Euthymus*, another greeke Father, who vpon the ſame chapter, and place of *S. Iohn* ſayth, that our Sauiour asking *S. Peter* three tymes, whether he loued him, & commanding him ſtil one thing (to wit to feed his ſheep) did manifeſtly ſignify, that he moſt highly eſteemed *præſidentiam ſuper omnes diſcipulos*, the preſidence, or gouernmēt (which he gaue him) ouer all his diſciples; and therefore I cannot omit to note heere by the way, how impertinently *M. Collins* anſwereth the place cyted a little before out of *S. Chryſoſtome* alleadged by me alſo in my Adioynder *pag.* 22. *num.* 31. wherat he ſcoffeth thus *pag.* 84. *num.* 52. *That Peter* (ſayth he) *had the care of his brethren committed to him, as if we imagined* Peter *ſuch a Cain, that cryed, what haue I to looke to my Brother?* Thus ſayth *M. Collins*, as who would ſay, that the charg which *S. Peter* had ouer his brethren, was but only a brotherly care, that one brother ſhould haue of another: which ſenſe cānot ſtand either with the meaning of S. *Chryſoſtome* (as any man may eaſily ſee in the place before cyted) or with προστασία in *Theophilact*, which as I haue ſayd, ſignifyeth a preſecture, or charge including iuriſdiction, and authority of gouernement, ſuch as he acknowledged in *S. Peter*, when preferring him

him before *S. Iames*, he ſayd, as you heard before, that *Iames* had the throne of *Hieruſalem*, but *Peter* had the throne, or chayre of the whole world, which *S. Chryſoſtome* alſo in the ſame place affirmeth in like manner, who hauing demaunded, why *Iames* was made Biſhop of *Hieruſalem* and not *Peter*, anſwereth that our Sauiour preferred *Peter* to be the Maiſter of the whole world.

21. Whereby he ſignifyeth plainly that albeit S. *Iames*, and all the other Apoſtles had expreſſe commiſſion from our Sauiour to preach euery where throughout the whol world (in which reſpect he ſaith alſo himſelfe in the ſame place, that the care of the whole world was recommended vnto them) yet his meaning was that *Peter* had it in a far more eminent manner then they, becauſe he being *Princeps Apoſtolorum, & vertex totius cætus*, prince of the Apoſtles, and head of the whole company (for ſo he calleth him in the ſame homily) had the charg and gouernement of them, as well as of all others that belonged to the ſheepfold of Chriſt; whereupon it followeth that he alone was the ſupreme paſtour of the whole Church, and that the reſt of the Apoſtles, being the ſheep of Chriſt, were alſo ſubiect to him; which S. *Chryſoſtome* ſignifyed euidently

dently when he expoũded *pasce oues meas*, by *suscipe curam fratrum tuorum*, take the charge of thy brethren, wherby it appeareth what a ridiculous gloſſe *M. Collins* maketh theron, when he taketh it only for a *brotherly care*.

22. But now, to returne for a while to *M. Caſaubon*, you haue ſeene how little the greeke Fathers, on whome he ſeemeth moſt to rely, do fauour him, and ſpecially *Theophilact*, vnto whome he appealeth by name; in ſo much that it is hard to ſay, whether his fraude, or his folly be greater, his fraude in abuſing his Readers with a falſe ſhew of anncient Fathers, when they make nothing for him; his folly in appealing to ſuch, as do flatly condemne him; ſo as *M. Collins* who hath deifyed him, calling him *the diuine man*, might rather haue noddified him, and himſelf for company, when he meant to noddify me. But he that will ſee what a diuine man *M. Caſaubon* is, let him read *F. Andreas Eudemon-Ioannes* his caſtigatiõs of that mirrour of Exercitatiõns (as *M. Collins* tearmeth it) wherto he remitteth me, and he ſhall fynd the *diuine man*, ſo farre from a good Deuine, that he is neither good Philoſopher, nor good humaniſt, nor yet good Grammarian, either for the Latine, or for the Greeke, wherin he

moſt glorieth, and this euidently appeareth as well by the obſeruation of his errours made by F. *Andræas* himſelf *l. 2. cap. 2.* as by thoſe other which he layeth downe in his third chap. of the ſaid booke, noted by *Matthæus Cariophilus*: wherto may be added his many barbariſmes in the latine long obſerued euen in one onely epiſtle of his by *Gaſpar Schiopius*, to ſay nothing of his impoſtures, abuſe of the holy fathers, and other authors, and his manifold lyes, of all which the ſaid *F. Andræas* giueth manifeſt example; ſo as wee may ſee how worthily *M. Collins* hath deified him, and how true the latin Prouerbe is, *Mulus mulum ſcabit*, One mule clawes another.

23. And allthough it may perhapps ſeem a needles labour to enlarge my ſelf in this place further vpon *M. Caſaubon*, yet becauſe I fynd (euen in that chapter of his Exercitations, whereto *M. Collins* hath ſent me) that he notably abuſeth Cardinall *Bellarmine*, I cannot omit, for the honour I beare the worthy Cardinall, to ſay ſomwhat therto, and much the rather, becauſe it may ſerue me alſo to ſome good purpoſe, to rectify the iudgement of *M. Collins* in the preſent Controuerſy betwixt him and me. Therfore it is to be vnderſtood that wheras the

the Cardinall in his 4. booke *de Rom Pont. cap.* 16. ſayth, that when our Sauiour ſaid to *S. Peter*, *Paſce oues meas*; he vſed *vocabulo Regio*, a Kingly word; and in his recognition of all his Workes ſpeaking of that place, ſayth, that it may be gathered by the words of our Sauiour, that he gaue to S. *Peter* authority to gouerne *regio more*, after the manner of a king, remitting his Reader for the further explication therof to his firſt booke *de Rom. Pont. cap.* 15. (where he bringeth diuers places of the holy Scriptures, and ſome out of profane authors to proue that *paſce*, is oftymes vſed for *regere*, to gouerne, as well in the Greeke, as in the Latin;) *M. Caſaubon* willfully, & maliciouſly miſconſtrueth the Cardinals meaning, vrging and exaggerating his words further, then euer he meant to extend them.

24. For his intention was no other, but onely to ſignify that the gouernement of the Church is by the inſtitution of our Sauiour truly Monarchicall, that is to ſay a lawfull, iuſt, and moderate Gouernement vnder one head, ſuch as is the gouernement of a iuſt, and good King, who ſeeking (according to *Ariſtotle*) the good of his ſubiects, and not his owne, may truely be called, *Pater patriæ* the Father of his coun-

try, the refuge of the poore, the defence of the innocent, and the comfort of all his distressed subiects, such as *Dauid*, & *Moyses* are described to be in the holy Scriptures; yea such as the very Paynim Philosophers (who treat of the office, & duety of a good king) require him to be; that is to say, not onely to be the minister of Almighty God, to administer iustice, but also to be most like him in innocency, liberality, longanimity, patience, mercy, and in all vertue, and goodnes, as *Plutarch*, following *Plato*, teacheth notably in his treatise *de doctrina Principum*, and in the life of *Aristides*.

25. This then being so, and the Cardinals meaning no other (when he speaketh of a kingly gouernmẽt in the church) what reason, or honest meaning hath M. *Casaubon* to stretch the Cardinals words, & intention to a tyrannicall gouernment, & to inueigh against him for the same, as he doth? to which purpose it is also to be noted, that whereas the Cardinall produceth diuers places of Holy Scripture, and prophane Authours (as I haue signified before) to proue that ποιμαίνειν in greeke, and *pascere* in Latine, are many tymes vsed for, *regere*, to gouerne; M. *Casaubon* himself expoundeth these places to signify

only

only, that the office of a King is to gouerne his people with ſuch tendernes, ſweetnes, and louing affection, as ſheepheards are wont to gouerne their flockes, which was alſo the Cardinalls meaning, who in acknowledging a Kingly manner of gouernement in the Church, and producing thoſe places for the proofe thereof, had no other intention, then to denote the moſt iuſt, ſweet, moderate, and paſtorall gouernement that may be. But ſeeing that M. *Caſaubon* is ſcandalized with the wordes *regium*, and *impera*, I meruaile how he doth brooke and digeſt the vſe therof in the holy Scripture, as 1. *Petr.* 2. where our prieſthood is called *Regale ſacerdotium*, a kingly Prieſthood. And in the *Apocal cap.* 1. & 5. *Feciſti nos Deo noſtro regnum, & ſacerdotes, & regnabimus ſuper terram*: Thou haſt made vs to our God, a kingdome, and Prieſts, and we ſhall raigne vpon the earth. And in S. *Paul* to Titus *cap.* 2. *Argue cum omni imperio*, reproue with all imperious command; which ſeemeth to be much more, then *regio more impera*; for *omne imperium*, includeth not only, the regall, and imperiall authority, but alſo the Deſpoticall; wheras, *Regio more*, being added to *impera*, in the Cardinall, doth ſo qualify, & moderat the rigour of the word

that it ſignifyeth a moſt iuſt, milde, and moderate gouernement, that is to ſay, the gouernement of a iuſt, and good King; in which ſenſe the *Cardinall* taketh it, as I haue declared before.

26. Neuertheles I muſt aduertiſe *M. Caſaubon* by the way, that although the gouernement of the Church ought to be paſtorall, that is to ſay moſt moderate, and ſweet; yet not ſo moderate, gentle, and ſweet, but that the paſtor may, when occaſion requireth, vſe his paſtorall ſtaffe to correct a ſtraying ſheep, and beate him into the fould; & if there ſhould be a ſcabbed ſheep in the flock, though perhaps he were as good a Grammarian as *M. Caſaubon*, or as great a Doctour as *M. Collins*, yet the ſheepheard might with his ſheep-hooke draw him by the legg out of the fould, yea and if he were incurable he might giue him into the butchers handes, leaſt otherwiſe he might infect the whole flocke. And this I thinke could not ſeeme to any reaſonable man, either tyrannicall, or vnfit for the office of a good Paſtour deſcribed (as *M. Caſaubon* ſayth) by *S. Gregory Nazianzen orat.* 1. ſaying: *Paſtor non vtitur multùm pedo, fiſtula verò plurimùm: the Sheepheard doth not much vſe his ſtaffe, or sheep-hooke, but his whiſtle very much*, that

is

is to say, he vseth more lenity, then seueri-ty, oftener preaching and exhorting, then punishing, yet punishing sometymes euen with seuerity, when there is iust occasion for a publike good.

27. For what more seuere punishmẽt can there be, then *S. Peter* vsed to chastice *Ananias* and *Saphira*, whome he stroke with suddain death *Act.*5? Or then *S. Paul* vsed in the punishment of the incestuous *Corinthian* deliuering him to Satan 1. *Cor.*5. punishing him thereby as well in body, as in soule? And this *M. Casaubon* himselfe seemeth not to deny, when he sayth in the end after his long inuectiue against the Cardinall: *Neque hoc dicimus*, sayth he, *quod putemus &c. Neither do I say this, because I thinke that the spirituall pastor doth lacke spirituall power to punish his rebels after a spiritual manner &c.* meaning, no doubt that he may punish by way of excommunication, and censures; which albeit, they do principally concerne the soule, yet do consequently induce many tymes bodily or temporall punishment; but whether they do, or no, the only spirituall is more seuere, and terrible, then any bodily, or temporall punishment in the world; and therefore no man that hath such esteeme of spirituall punishments (especially of excõ-

munications, and Ecclesiasticall censures) as a good Christian ought to haue, can deny but that the spiritual pastor may vse rigour, and seuerity, when occasion requireth.

28. Well then, this I haue touched briefly by occasion of M. *Casaubons* malicious censure, and reprehension of the Cardinal; and as I haue sayd before, I haue don it the rather, because it may serue me also to some good purpose for the instruction of *M. Collins*, who sent me vnto him. For whereas *M. Collins* hath denyed, as you haue heard, that S. *Peter* had, by the wordes *pasce oues meas*, any authority giuen him to gouerne, or *rule*, but only to *feed* (for which cause he also suppressed the words of *S. Ambrose*, who expounded *pascere* by *gubernare*) he is clearely conuinced by his diuine man *M. Casaubon*, who (albeit he exclude tyranny, or great seuerity frō the pastoral office) yet granteth, that the spirituall Pastor hath not only *præfecturam*, that is to say a Prefectship, or gouernement (though *omnium mitissimum*, sayth he, the most milde, and gentle of all other, which no man denyeth) but also *spiritualem potestatem animaduertendi in rebelles*; *power to punish his rebellious subiects*; and that *Pastor castigat pedo*, the Pastor punisheth with

with his Pastorall staffe, or sheep-hooke (but not with *Virga ferrea*, sayth he, the yron rodde (about which point I will not stand now to dispute with him, though I know not what yron rodd can be so grieuous as an excommunication,) but it sufficeth me for M. *Collins* at this present, that his diuine man M. *Casaubon* graunteth to the Pastor authority of gouernment, though most gentle, and milde, partly approuing *Theophilacts* exposition of the Greeke word βόσκε signifying, or denoting *imperium mite*, a milde gouernement, and partly allowing S. *Hilaryes* interpretation of ποιμάνατε, who expoundeth it by *pastoraliter regere*; whereupon M. *Casaubon* himselfe also sayth: *En luculenter à magno Doctore expositum &c. Behould how a great Doctor expoundeth clearely, what* Pastor, *and* pascere, *do signify, when they are spoken of the gouernours of the Church.*

29. Now then I inferre hereupon against M. *Collins*, that seeing our Sauiour Christ when he gaue the pastoral commission to S. *Peter* vsed a word, which signifyeth *pasce*, as our Latine hath it, and is expressed in the greeke by βόσκε, and ποίμαινε, he gaue him authority not only to feed, and direct his sheep with doctrine, but also to gouerne, and chastise them, accor-

ding to the iudgment as well of the diuine *Casaubon*, as of the two Fathers *S. Hilary*, and *Theophilact* alleadged by him.

30. And if *M. Collins* seeke to escape heere by his wonted distinction, that S. *Peter* did not receaue this commission for himselfe, but as a proxy for the Church, *M. Casaubon* hath so hemd him in, as I may say with the authority of *Theophilact*, that he cannot start out: for *Theophilact* declareth plainely euen in the same place, which *M. Casaubon* cyteth, that Christ gaue the gouernment *of the sheepe of all the world to Peter, and not to any other but to him*. That is to say, to none principally, and immediatly but to him, albeit he gaue the same in him, and by him to the whole Church, which he represented, being supreme Pastor, & head thereof, as hath beene sufficiently declared & shewed before, throughout all the precedent Chapters.

31. Therefore I leaue it now, good Reader, to thee to iudge who is the *Noddy*, I, whome *M Collins* calleth so, and sendeth to schoole to *M. Casaubon*; or he, for sending me to such a Maister, who as you see vtterly confoundeth him, partly by *Theophilact*, and partly by his owne doctrine, teaching that *pasce*, as it was spoken by our Sauiour

to

to S *Peter*, ſignifyeth to gouerne, which *M. Collins* flatly denyeth, as you haue heard hitherto, and ſhall heare further in that which followeth. For whereas he endeauoureth to anſwere my former obiection out of *S. Ambroſe*, *viz.* that S. *Peter* was commanded to feed all kind of Chriſtians, that he might gouerne as well the perfect, as the vnperfect, and weake (yea the Apoſtles themſelues, as being comprehended amongſt the more perfect) *M. Collins* ſpendeth, or rather ſpoyleth a great deale of Rhetorike to peruert *S. Ambroſe* his meaning, and cozen his Reader. And after he hath flaunted a while, after his fond faſhion, he goeth on thus. Do we looke that it ſhould haue been ſayd, feed all ſaue the Apoſtles? Or all ſaue » Princes? Why ſhould Princes, & Apoſtles » not profit by *Peter*? Why ſhould they be de- » nyed the benefit of his feeding? Why ſhould » not all the Apoſtles feed al the world? Why » ſhould not one Apoſtle feed another, *Peter* » his fellowes, and they *Peter*? So he, diſſembling altogeather the mention of gouernement in S. *Ambroſe*, and reducing all by degrees to a bare feeding, as that *S. Peter* ſhould feed the Apoſtles, and yet no other wayes, then as they ſhould feed him, *one Apoſtle* (ſaith he) *ſhould feed another*, Peter *his fellowes*, *& they him*.

32. But

32. But this deep deuise of his is vtterly dashed with those few wordes of *S. Ambrose* (which he listed not to see, but most fraudulently dissembleth, to wit, *vt perfectiores perfectior gubernaret*) as also with the authority of *Theophilact*, and *S. Hilary*, before alleadged, and approued by *M. Casaubon*, who vnderstand, and acknowledge the authority of gouernement in the pastorall cõmission giuen to S. *Peter*; besides the testimonyes, which you haue heard also before in the second chap. *num* 16. out of S. *Augustine*, expounding *pascere*, by *docere, & regere* to teach, and gouerne, and now also in this chap. out of S. *Chrysostome*, & *Euthymius*, teaching expresly, that Christ gaue vnto *S. Peter* the charge, and gouernement of the Apostles, or discipies, whē he bad him feed his sheep.

33. And now to those I will yet add one other testimony out of S. *Leo*, which I obiected in my Adioynder *pag.* 24. *nu.* 22. and *M. Collins* vndertaketh also to answere *pag.* 85. *num.* 53. and this I will do the rather, because he vseth therin the same fraud and cozenage that you haue already seene in his answere to the place of S. *Ambrose*. S. *Leo's* words are these *serm.* 3. *in assump. ad Pontif. Peter was chosen out of the whole world to haue*

the

the chiefe charge of the vocation of the Gentills, and of all the Apoſtles, & of all the Fathers of the Church, to the end, that albeit there be many Prieſts amongſt the people of God, and many Paſtours; omnes tamen proprie regat Petrus, yet Peter may properly gouerne them all, whome Chriſt doth alſo principally gouerne. Thus ſayth *S. Leo*, teaching expreſly that S. *Peter* had the gouernment, as well of the Apoſtles themſelues, as of all other Paſtors of the Church vnder Chriſt, who is the principall gouernour of them all.

34. And what ſayth *M. Collins* to this trow you? Marry forſooth he layth downe part of the place, thus: *Peter was choſen out of the whole world to haue the chiefe charge of the vocation of the Gentills, and of all the Apoſtles, and of all the Fathers of the Church.* Thus much he alleadgeth, and then ſayth, that there is nothing heere for my turne, ſaue that *Peter* was choſen to *haue the charge of the Apoſtles*, & therfore in anſwere therof ſayth a little after. *Neither doe we deny, that Peter might haue the charge of the Apoſtles, yet no commaunding charge, but either as* ferrum acuit ferrum, *one yron whets, and sharpens another (ſo the face of one brother to quicken another by his encouragements,* confirma fratres) *or* bono vnitatis, *preferred for his maturity to preuent ſchiſme, and diſorder, at*

hath

« *hath beene tould you; though the name (Apoſtles) is*
« *common to ſome without the company of the twelue,*
« *and the Scripture vſeth it ſo Philip. 2. 25. whome*
« *Peter might be charged with, and with the other fa-*
« *thers of the church (as* Leo *calls heere the Bishops*
« *of their making) without derogating from the Col-*
« *ledge of them properly ſo called.* So he, granting three things, with certaine limitations, whereby he would ſeeme fully to haue anſwered me for this place; the firſt is, that *Peter* might haue the charge of the Apoſtls, but no commanding charge. The ſecond that he was preferred before the reſt, only, for the good of vnity, and in reſpect of his maturity (for the which he remitteth me to what he hath told me before.) The thirtd is, that he might haue the charge of ſuch, as were tearmed Apoſtles, and were none of the twelue.

35. But if M. *Collins* had beene as honeſt a man, as a Doctor of Diuinity ſhould be, I meane, if he had alleadged the whole place of *S. Leo*, as he found it in my Adioynder (& cannot be denyed to be the true words of the Authour) I thinke he could not for ſhame haue ſayd any of theſe three things; for you may ſee in the place before alleadged, that after the wordes of *S. Leo*, layd downe by M. *Collins*, there followeth imme-

immediatly this: *Vt quamuis in populo Dei multi sint sacerdotes &c. that albeyt there be many Priests among the people of God, and many pastors; yet that Peter may properly gouerne them all, whome Christ doth also principally gouerne.* Thus sayth *S. Leo*, which quite ouerthroweth *M. Collins* his gloſſe, who acknowledgeth that *S. Peter* had the charge of the Apoſtles, but *no commãding charge*; wheras *S. Leo* ſpeaketh expreſly of a charge of gouernement, that is to ſay, a commaunding charge. Againe, *M. Collins* graunteth that *S. Peter* was preferred before the reſt in reſpect of his maturity, and for the good of vnity; and *S. Leo* telleth vs, what S. *Peters* preferment was, *viz.* that he did *properly gouerne all the Pastours of the Church, whome Christ doth principally gouerne.*

36. But heere I cannot forget, good Reader, to put thee in mind by the way of what hath paſſed before in this very Chap. *num.* 8. in his anſwere to the place of Saint *Ambroſe pag.* 48. where he obſerued (out of the depth of his Grammaticall ſcience) a great difference betwixt *anteferri*, and *præponi*. Anteferri (ſayth he) *is one thing, and* præponi *is another; the later may be of authority, the first of any excellency.* So as if S. *Ambroſe*, had vſed *præponi*, as he did *anteferri*, Maiſter *Collins* would haue graunted, as it ſeemeth, that he had

had acknowledged in S. *Peter* a preferment of authority, and gouernement; which therefore I muſt deſire him to graunt me now in this place of *Saint Leo*, who for the wordes, which I tranſlate, *to haue the chiefe charge of the Apoſtles*, hath in Latin *præponatur omnibus Apoſtolis*, which no doubt M. *Collins* ſaw in the Latin (for I make no doubt but he would examine the place in S. *Leo*) and yet you ſee he will not graunt to S. *Peter* any authority more then to the reſt of the Apoſtles, ſo as *præponi* hath now no more force with him, then *anteferri*; and therefore I leaue it to thy iudgment, good Reader, what credit his Grammaticall obſeruations deſerue to haue with others, ſeeing he maketh ſo little account of them himſelfe.

37. But now to proceed with his 2. note vpon the words of S. *Leo*, wheras he hopeth to finde a ſtarting hole by the name (Apoſtles) becauſe it is ſometymes applyed to thoſe, which were none of the 12. or of the colledge of the Apoſtles, S. *Leo's* words do debar him vtterly from that euaſion, ſpeaking of al the Apoſtles, & not of ſome, *omnibus Apoſtolis præponatur* ſayth S. *Leo*, which cannot be vnderſtood of ſome in particuler, and ſpecially of ſuch, as onely were ſo called

called, and were not of the number of the 12. Besides that *S. Leo* his conclusion, which *M. Collins* fraudulently concealed (as he did before, that other of S. *Ambrose*) doth vtterly marre his market: for if the 12. Apostles were to be comprehended (as no doubt they were) amongst those Priestes, and pastors *whome Christ doth principally gouerne*, he must needs graunt, that according to *S. Leo* they were all *gouerned properly* by S. Peter.

38. Behold then what an absurd answere he hath shaped vs heere, besides the notable fraude that he hath vsed therin; so as I may well say, that if he answere argumentes no better in the publick actes, & commencementes at *Cambrige*, he will shame the Vniuersity, and deserue to be hyssed out of the Schooles. I omit what he idly cyteth out of *S. Leo*, which doth no way contradict that which I haue allready alleadged out of him, but might serue notably to conuince him, if it were needfull, or that I would stand longer vpon it; but it sufficeth for the present, that his fraude in this is most euident, and inexcusable. And wheras he insinuateth an exception, which he might take to S. *Leo*'s testimony, to wit, because he is our owne Pope (as he tearmeth him) and *not a little addicted to the*

amplyfying of the Philacteryes of his owne ſea. And againe, *that it was eaſy for* Leo *to Rhetoricate at Rome in prayſe of Peter*. I may well ſay to M. *Collins*, that it is a ſigne of a very bad & deſperate cauſe to take exceptions to the teſtimonyes of ſuch as all antiquity admired, and held for *teſtes omni exceptione maiores*; for ſo I may truly ſay of Pope *Leo*, who was ſo famous in his tyme both for learning, wiſedome, and ſanctity of life, that he was honoured with the title *Leo Magnus*, & hath beene euer ſince held and honoured by the whole Church for a Saint; beſids that, ſuch was the integrity of his fayth & doctrine, that the whole Councel of *Chalcedō* (which was the fourth generall Councell, and is allowed by his Maieſty for Oecumenical) gaue notable teſtimony thereof in an epiſtle, which the ſayd Councell wrote to the Emperour *Martian*, affirming that God had prouided for them in Pope *Leo*, *impenetrabilem in omnem errorem propugnatorem*; *an inuincible defender againſt all errour, and prepared him for victory: doctrinis eum per omnia veritatis aſtringens &c. binding him with the doctrine of verity in all things, to the end that he fighting with feruent affection, as* Peter *did, may bring all ſenſe and vnderſtanding to God*. Thus wrote that famous & auncient Councell of Pope *Leo*, ſhewing the

their constant opinion and iudgment touching the infallible verity of his doctrine, by whose conduct and authority they assured themselues that God did guide them to all truth, and defend them from all errour; in which respect they also acknowledged themselues to reuerence in his person the authority of *S. Peter*, as appeareth further by the applause and acclamations of the whole Councell to an epistle of his; *Petrus* say they, *per Leonem locutus est*; *Peter hath spoken by Pope Leo*, wherby they testifyed the reuerend respect they bare, aswell to him, as to S. *Peter*, and to the sea Apostolike, which he gouerned, as *S. Peters* successor. Who then would not detest the audacious temerity of *M. Collins*, and his fellowes, who because they cannot answere the pregnant places which are alleadged out of him for the proofe of the Popes Supremacy, do seek to calumniate and disgrace him with the imputation of ambition, and pride, whom all antiquity, and the famous and ancient generall Councell of *Chalcedon* reuerenced, and admired, as a mirrour of learning & sanctity.

39. But now to returne to the place of S. *Ambrose*, from the which I haue a little digressed, and to come to the conclusion

of *M. Collins* his discourse, it were truely a wonder, if it were any whit wiser then the rest; seeing that he hath one special vertue, or quality, which is, that he is *semper idem, & sui similis*, alwayes the same man, & like himselfe, as wise in the end, as in the beginning, alwayes impertinent, alwayes ridiculous, yet more heere, if more may be, then hitherto, as thou shalt see, good Reader, in this vpshot of his answere to the place of *S. Ambrose*, which I will therefore giue thee in his owne wordes.

« 40. *Nay, how if the Iesuite* (sayth he) *haue*
« *so mistaken himself in his curious distinction betwixt*
« *Lambes, and Sheep, that he hath cleane exempted*
« *both Apostles, and Kinges from Peters iurisdiction?*
« *to bring whom in, and to raung them within the com-*
« *passe of that supreame power, the distiction only was*
« *at first deuised: for if* oues & agni *only be S. Peters*
« *walk, & he the shepheard, wher are* arietes? *where*
« *are the rammes? the rammes being the Apostles by*
« Turrians *exposition, or the successors of the Apostles,*
« *that is, the Bishops, and againe, the rammes being*
« *meant by kings, as Tolet witnesseth vpon the 15. of*
« *S. Iohn annot. 3. Two Iesuits, you see, I bring him,*
« *and the one a Cardinall made for his learning, which*
« *I think will neuer be his lot; but hath he not spunne*
« *a faire threed, I say, shutting out both Apostles, &*
« *kings, whom by that very trick he would haue shut*

in?

in? *And so much of his answere to the first exception,* » *that the bishop makes against the argument drawne* » *from* paſce oues meas, *consisting in the authority* » *of S. Augustine,* and *S. Ambrose*. Thus concludeth he.

41. Wherein three notable fooleryes are to be obserued. First that he sayth, the Iesuit deuised this distinction of *lambes,* & *sheep*, to bring the Apostles, and Kings vnder S. *Peters* iurisdiction; wheras you see, that the distinction was made by our Sauiour himselfe obserued by S. *Ambrose*, & only related by me without any mention of Kings in particuler, but of al Christians in generall; and albeit I mention the Apostles, I do it not so much by reason of the distinction of sheep, & lambes, as by the occasiõ of *S. Ambrose* his comment therupon, who vnderstandeth by *sheep* the more perfect, amongst whome I include the Apostles. Secõdly *M. Collins* seemeth to exclude rammes from the sheepfold, seeing that he will not haue them comprehended in the distinctiõ of sheep and lambes, nor to be reckoned in the number of sheep; perhaps this great Grammarian hath noted, that *ouis*, for a sheepe is of the feminine gender, and that therfore a Ramme cannot be a sheep.

42. But then, I would know whether

a Wether be a ſheep, by M. *Collins* his grammer, and if he be, why a Ramme may not be a ſheep alſo; & againe whether becauſe *Agnus* is of the maſculine gender, there be any ſhe lambes, and conſequently whether they were vnder *Peters* iuriſdiction, when our Sauiour ſayd vnto him *paſce agnos meos*, and if they were, why then the male ſheep, that is to ſay the Rammes, and Wethers could not be included in *paſce oues meas*, and in the number of thoſe ſheep, of whom the Royall Prophet ſayth: *oues & boues, & pecora campi &c. pſal.* 8. and of thoſe of whome he ſayd alſo 2. *Reg.* 24. *Iſti qui oues ſunt, quid fecerunt: theſe which were sheep what haue they done?* And finally when our Sauiour ſhall place the ſheep vpon his right hand, & the goats vpon his left, if the Rammes be not ſheep, where ſhall they ſtand? Do I ſeeme to you *M. Collins* too grāmatical, as you ſayd to me whyle ere? But truly if you were not more ſeely then a ſheep, you would neuer haue denyed Rammes to be ſheep, as you do, excluding them from the diſtinction of ſheep and lambes.

43. But now to come to the third fooleryc (which truly I know not whether it be more fooliſh or fraudulēt:) *Arietes*, ſayth he, are (by the opinion of two Ieſuits *Turrianus*,

anus and Cardinall *Tolet*) to be vnderſtood »
to be the Apoſtles, or Biſhops their ſucceſ- »
ſours, and Kings, who therfore being nei- »
ther ſheep, nor lambes, are excluded from »
the dominion of *Peter*: and ſo (as he ſayth) I »
haue ſpunne a faire threed to ſhut them out »
whome by that very tricke (he meaneth »
the diſtinction of ſheepe and lambes) I »
would haue ſhut in. How faire the threed »
is, that I haue ſpunne, I leaue it to the iud-
gement of others; but ſure I am, that of my
faire threed (if it be a faire one) he hath
wouen a very foule, falſe, and weake web,
arguing as ſimply, and ignorantly, as you
haue heard him before *chap. 2. num. 25. &*
26. out of a ſimilitude, or comparíſon be-
twixt S. *Peter*, and *Iudas*, applying it to o-
ther purpoſe then it ſerueth for, wherein
he is ſo much the more inexcuſable heer, for
that he hath taken this out of *Tolet* vpon
the 15 chap. of *S. Iohn annotat. 3.* who trea-
ting of the falſe application of ſimilitudes,
and of the weaknes of argumentsgrounded
theron, bringeth this example, that Chriſt
is compared in the Scripture to a lambe,
and Kings to Rammes: Neuertheleſſe ſayth
he, it doth not follow theron, that Kinges »
are greater then Chriſt, becauſe ramms are »
greater then lambes, *Id enim tantùm ex para-* »

« *bola petendum est, ad quod significandum est propositā*, for that only is to be drawne, or taken « from a parable, or similitude, for the which « it is proposed. Thus sayth *Tolet*.

44. Now then M. *Collins* taketh out of *Tolet*, that Kings are cōpared to Rammes (as indeed they may well be, because they are, as it were *duces gregis*, the leaders of the flocke) and applyeth it cleane contrary to his mind, and to the instruction, which he giueth with that example; for Kings were neuer compared to rammes in the Scripture with any relation to *S. Peter*, no more then with relation to Christ; and therefore, as the argument was not good, and worthily reproued by *Tolet*, which referred them to Christ, no more could any argument be good, that should any way referre them to S. *Peter*, because as I haue sayd, the comparison of rammes with Kings was not made, nor is vsed in the Scripture to any such purpose; but if such an argument could be good, M. *Collins* would be vtterly spoyled with his comparison; for seeing that the Rams (albeit they are leaders of the whole flocke, yet) are no lesse subiect to the sheepheard, then the meanest sheep in the fold; it would follow directly, that Kinges are no lesse subiect to *S. Peter* (to whom Christ gaue

gaue commission to feed his sheep) then the poorest Christian in their kingdomes.

45. Thus thou seest, good Reader, what a faire threed M. *Collins* hath spunne in shutting in both Apostles, and Kinges within the iurisdiction and gouernement of *S. Peter*, by the very same tricke, wherby he thought to shut them out, and so remayneth foyled euery way, euen by his owne argument, besides his notable abuse of S. *Ambrose*, and *S. Leo*, as you haue heard a little before; and now of Cardinall *Tolet*, whom he alleadgeth directly contrary to his own meaning, which must needs be against the light of his owne conscience, if he haue any, wherewith you heard him charge me once, and call me *wretch*, when neuertheles not I, but he himself was taken tardy with it, in the same place, as you may see before *cap.* 1. *num.* 10. *&* 11. If therefore he had found me halting in this manner, how would he haue triumphed, and treated me thinke you? What names, and titles would he haue bestowed vpon me, as he doth many tymes without any cause calling me, *VVretch, Noddy, Hobbyhorse, Mastiff Dogge, Curre false Theef, a souterly fellow*, & what not? But for my part I will say no more of him, but that he is a great Grammarian, and a deep

Doctor of Diuinity, and that if he may ſtil be imployed for a writer, the Vniuerſity of *Cambridge* will haue much honour by him, Kings College a notable Ornament, and the Clergy of England a great light, the Ghoſpell great increaſe, my Lord of *VVincheſter* a doughty, and worthy Champion, all his friends a ſingular comfort, and only I, poore wretch, and the Catholikes are like to haue a terrible, and a potent aduerſary, God help vs; for, *Si Deus nobiſcum, quis contra nos?*

46. But now to conclude this matter, and Chapter, you haue heard what he hath thought good to ſay to my anſwere to the firſt exception that my Lord of *VVincheſter* makes againſt our argument drawne from *paſce oues meas*, conſiſting in the authority of S. *Auguſtine*, and S. *Ambroſe*, and I doubt not but you haue clearely ſeene three thinges. Firſt that the charge of a lame, and fraudulent quotation of *S. Auguſtine* which I layd vpon my Lord of *VVincheſter*, remayneth good, for ought that *M. Collins* hath beene able to ſay to the contrary, ſeeing I haue ſhewed clearely that the wordes, and circumſtances of the place alleadged by my Lord (to proue that *S. Peter* had no more authority by *paſce oues meas*, then the reſt of the

the Apoſtles) did proue the contrary; ſignifying expreſly that thoſe wordes were ſayd to *S. Peter*, as he bare the perſon of the Church, which he did (according to *S. Auguſtins* expreſſe doctrine) *propter primatum*, in reſpect of his primacy; & that therfore S. *Auguſtine* ſayd, that which my Lord of *VVincheſter* obiecteth out of him, to wit, *Cùm Petro dicitur, ad omnes dicitur, paſce oues meas*, when it was ſayd to *Peter*, it was ſayd to all, feed my ſheep; becauſe he being primate, and chiefe paſtor of the Church, receaued that commiſſion for himſelfe, and for the whole Church; ſo as my Lord of *VVincheſter* obiecting the wordes of S. *Auguſtine* contrary to his meaning, and diſſembling the reaſon thereof (which was expreſſed ſufficiently in the ſame place) was worthily charged by me with a lame, and fraudulent quotation, wherof you ſee M. *Collins* hath no way diſcharged him.

47. Secondly whereas M. *Collins* following my Lord of *VVinceſter* hath expounded the primacy, which Saint *Auguſtine* acknowledgeth in S. *Peter*, to be *a primacy of place, or excellency*, and not of authority, or gouernement; you ſee I haue proued the contrary, as well out of S. *Auguſtine* and other Fathers in the precedent Chapters, as

now

now in this out of *S. Ambroſe*, and S. *Leo*, who teach *S. Peters* primacy of gouernement ſo expreſly, that *M. Collins* had no way to anſwere them, but with a fraudulent ſilence, and diſſimulation of that which moſt imported, as you haue ſeene ſo lately that I need not to repeate it.

48. Thirdly, you haue ſeene alſo how *M. Collins* hath quit himſelfe in his anſwere to my Adioinder, ſo farre as yet we haue gone, wherein you may haue noted ſuch a number of follyes, abſurdityes, contradictions, falſifications, and abuſe of Authors, that you may gueſſe, with what manner of ware the reſt of his great pedlars packe is ſtuffed; ſeeing that nothing hath paſſed from him, of all that which I haue hitherto examined, wherein he hath not beene notably ouertaken: and in one thing ſpecially he ſurpaſſeth all other ignorant, and fooliſh Scriblers of this age (at leaſt thoſe which I haue ſeene) that he hath not the wit to vnderſtand when he argueth againſt his aduerſary, or againſt himſelfe, whereof you haue ſeene diuers examples. And therefore I may with great reaſon ſay vnto him, for the concluſion of this Chapter, and Controuerſy, *Obmuteſce Samuel*, for ſhame, *obmuteſce*.

The

The Author passeth to another Controuersy touching Prayer to Saints, and the Veneration of their relikes: and for breuityes sake vndertaketh from henceforth to discouer only M. Collins *his falsityes fraudes, and manifest lyes; omitting his absurdityes and fooleryes.*

AND

In this Chapter M. Collins *is conuinced to haue shamefully abused not onely the Author, but also S.* Hierome, S. Basil, *the Councell of* Gangra, S. Ephræm, S. Gregory Nazianzen, *and* S. Epiphanius. *And by the Way, Answere is returned to my Lord of* Winchester, *of a message which he sent to the Author by* M. Collins.

CHAP. VII.

FOR as much as this my reply is already growne to a greater Volume, then at the first I determined, I will take a shorter course from henceforth, & therefore hauing hitherto ventilated, and debated

debated with M. *Collins* only the matter of the Popes ſupremacy; and now meaning, in the enſuing Chapters, to treat of another Controuerſy, to wit, *Of prayer to Saints*, and the *Veneration of their Relikes*, I will proſecute my firſt intended courſe; which is to attend only to the diſcouery of his cozenages & fraudes in his anſweres to the places, and authorityes of the Fathers alleadged by me in my Adioynder, whereby I doubt not, but that his bad conſcience, & the weaknes of his cauſe wilbe no leſſe euident, then if I ſhould diſcouer all his follyes, which truly are ſo many in this Controuerſy, that they would require more tyme, & labour then were fit to be beſtowed vpon ſuch an idle companion; beſides that they are commonly ſo connected with his fraudes, and ſo euident of themſelues, that the diſcreet Reader will eaſily note many of thē without any labour of myne to decypher them, or to put him in mind thereof.

2. Well then I will beginne with his ſixt Chapter, which beginneth his ſecond part about the *Inuocation of Saints* (as he himſelfe intytleth it.) And becauſe my firſt queſtion debated with my Lord of *VVincheſter*, concerning that matter, is about the word

Inuoca-

Inuocation, whether it belong to God alone (as my Lord affirmeth it to do) or may be applyed also to Saints; I will examine *M. Collins* his frauds in answer to my Adioynder touching that point.

3. It is therfore to be vnderstood that my Lord of *VVinchester* labouring to proue that none can be *inuocated* but God, sayth: *Terret nos Apostolus &c.* the Apostle doth terrifyvs, when he asketh this question *Rom.* 10. *Quomodo inuocabunt, in quem non crediderunt?* How shal they inuocat him, in whom they beleeued not? Vpon which text he inferreth that we may inuocate none but him in whome we beleeue, which is God alone; wherupon I thought good in my Adioynder to explicate that text, and to that end, I sayd thus, *pag.* 213. *nnm.* 3.

4. A man may wonder how this great Doctor could so grossely erre in a matter so euident as this, seeing that the words of the Apostle immediatly going before, do manifestly shew, that he speaketh there of an *Inuocation* due to God alone, as to our chiefe Lord; which kind of *Inuocation* is not communicable to creatures; and therfore the Apostle hauing sayd, that God is *Dominus omnium &c.* the Lord of all, & rich, or bountifull, towardes all that inuocate him,

« him, he confirmeth it with the saying of
« the Prophet, *Omnis qui inuocauerit nomen Do-*
« *mini saluus erit*, euery one that shall inuocate
« the name of our Lord, shalbe saued. And
« then he addeth: *Quomodo inuocabunt in quem*
« *non crediderunt?* how shal they inuocate him,
« in whome they haue not believed? as who
« would say, how can they inuocate him, of
« whome the Prophet speaketh, him, that is
« *Dominus omnium*, the Lord of all, except they
« believe in him, that is to say, except they
« believe him to be their Lord, and Creator,
« whereby he doth not signify that none but
« God can be inuocated in any sort; but that
« we cannot inuocate God, as our Lord, and
« our God, except we believe him so to be.

5. Thus sayd I, and as I hope, this my explication of *S. Pauls* wordes is so naturall, proper, and conforme to the circumstances of the text, that it cannot with reason be reiected. And this *M. Collins* saw so well (as it seemeth) that he thoght best to practise his ordinary fraud in dissembling it wholy, & therfor not making so much as any mentiō of it (as any way controuerted betwixt my Lord and me) he applyeth and vrgeth it in the same sense that my Lord doth, taking occasiō to wrangle with me about another question, to wit, whether we may be sayd

to

to beleiue in Saints (which I will debate with him anone) & becauſe I affirmd that it might be truly ſayd, that we beleeue in Saints *in ſome ſort*, and ſenſe, he alleadgeth that text of *S. Paul*, vrging the generality of it, and expounding, *Quomodo inuocabunt in quem*, that is, ſayth he, *in quemcunque non crediderunt*, how ſhall they call vpon him, in whomeſoeuer they haue not beleeued: which interpretation of his, that other of myne in my Adioynder (gathered and vrged by me out of the circumſtances of the place) doth vtterly ouerthrow, and therefore ought to haue beene anſwered & confuted by him, before he grounded any arguments or reaſons, vpon his owne expoſitiõ, being no other but my Lord of *VVincheſters*, which I impugned, and confuted by myne.

6. Furthermore I proued alſo afterwards out of my Lord of *VVincheſter* himſelf that the word *inuocation* may be applyed to creatures; for he ſayth *pag.* 45. §. *locus autem*. That *poſcere à ſanctis auxilium proprie inuocare eſt*, to aske help of Saints is properly to inuocate them; whereupon I ſayd in my Adioynder thus *pag.* 215. *num.* 6. *according to this interpretation of his*, we do properly inuocate » al thoſe of whome we craue help, and ſuc- »

« cour, which we lawfully craue, not only « of God, but also of those who by the ordi- « nance of God may, an do lawfully help vs, « as Angells, Saints, and men do: where- « pon it followeth that we may lawfully de- « maund their help, and consequently *inuo-* « *cate* them, according to M. *Andrewes* his « owne interpretation; whereby it appea- « reth that he hath not only very idely la- « boured to fright vs with his terrible Text, « but also fondly contradicted himself. Thus « sayd I, in my Adioynder.

7. And now I make no doubt, but that thou wilt thinke good Reader, that *M. Collins* ought in reason to haue taken some notice of this, aswell to iustify his owne, & my Lords applicatiō of the word *Inuocation* to God alone, (which heere you see is disproued by my Lords own doctrin) as also to deliuer my Lord from the note of contradiction wherewith I charged him. But he dissembleth all this, albeit he sayth somewhat (as idely as he is wont) to the paragraffs that immediatly go before and after, to wit, to the fifth, and seauenth, wheras this, which I haue now cyted, is in the sixt; so as he cannot be excused neither from a fraudulent dissimulation of my Text, nor from treachery to my Lord,

for

for leauing him in the lurch vndefended, being charged with a flatte Contradiction.

8. But now let vs heare how he iugleth touching the fayth or beliefe which we may be ſayd to haue in Saints. Firſt then he ſayth, that I acknowledge *the inuocation of Saints (but not of God) to be poſſible without fayth in them*, and yet he taketh exception to it, becauſe by that diſtinction, *at leaſt* (ſayth he) *a man might inuocate God though not as the Creator of heauen and earth, yet as ſome Saint, or demy-God*; which how falſe it is, & how farre from my meaning, you ſhal ſee by my owne words after a whyle: in the meane tyme he proceedeth, and ſayth that afterwards, I eat my word, and allow *fayth in Saints themſelues*; and albeit he confeſſeth that I qualify it, ſaying *in ſome ſort*, yet he ſtyleth it *an egregious blaſphemy*, & produceth diuers places of holy ſcripture and Fathers to proue that there can be no fayth but in god; which how little it proueth againſt me, you ſhall now ſee, by my own text, which he fraudently conceaſeth, and belyeth egregiouſly.

9. Thus then I ſaid in my Adioynder, touching this poynt *pag.* 214. *num.* 4. *This doth not contradict the inuocation of* Saints in another

« other Respect, to wit, not as Gods, but as
« the seruants of God, whom he glorifieth,
« and by whose intercession, and mediation
« he bestoweth graces, and fauours vpon me:
« in which sense, yt may also be truly said,
« that we cannot *inuocate* them, or craue their
« prayers, except we do *in some sort* beleeue in
« them (I meane) so farr forth as we *inuocate*
» them, that is to say, except we beleeue them
« to be Gods seruants, and that we haue also
« confidence in them, as in those who by
« gods goodnes may help vs. So as a fayth, &
« beleefe in saints is necessary for the inuoca-
« tion of them, though yt ys not the fayth
« that we haue in God, as in our cheif Lord
« and Creator. And that we may haue fayth
« in Saints M. *Andrews* may learne in the A-
« postle himself, who commendeth the cha-
« rity, and fayth which *Philemon* had *in domino*
« *Iesu & in omnes sanctos*, in our Lord Iesus, and
« in all saynts; vpon which words *S. Hierome*
« in his Commentary vpon that Epistle dis-
« courseth amply, prouing that wee may be
« sayd to haue fayth in Saints. Thus said I
« in my *Adioynder*.

10. Now then herein yt is euident, first that I do distinguish clerely betwixt the fayth that we haue in God (as our Lord and Creatour) and in Saints, as his ser-

 uants

uants (who by his permiſſion and ordinance, may help and releiue vs) and therefore I ſay, that we may beleeue, and confide in them, *in ſome ſort*. And this is moſt true, not only of Saynts, but alſo of men. For who wilbe ſo mad to demaund help or releife at any mans hands, who he doth not beleiue, may and will help him? And this alſo I do ſay expreſly, is not the fayth, and beleife which wee haue in God, as our Lord and Creatour, becauſe wee do not acknowledge the Saynts ſo to be; wherby you ſee how friuolous, and vayne the exception is which he taketh to my aſſertion, when he ſayth, that by my diſtinction a man may *inuocate God, at leaſt, as ſome Saynt or demy-God, though not as Creatour of heauen and earth*; whereas I doe expreſſely affirme, that aſwell *Inuocation*, as *Fayth* is due to God in a ſupreme, and peculiar mãner, not cõmunicable to any creatures, to wit, as vniuerſall Lord, and Creatour of all, which therefore cannot be ſo extenuated as to be the honour of a Saint, or demy-God.

11. Secondly it appeareth that the texts of holy ſcripture and the places of the ancient Fathers which he bringeth to proue, that fayth can haue no other obiect but

God, do proue nothing against me, who do clearly distinguish betwixt fayth in God, and fayth in Saints; whereof the former is properly fayth, hauing only Almighty God for obiect, as he is *prima veritas*; whereas the fayth in Saints, I sayd is fayth *in some sort*, implying only a beleif and confidence, that they may help vs by the goodnes of God, whose seruants they are. And therfore yt is manifest, that he hath abused me notably, not only in concealing and dissembling my discourse, but also in misconstruing, and peruerting it most maliciously & arguing against his owne false sense, and construction of it, as if it were myne, as you haue seene him doe many tymes heretofore, and shall see euen now againe in his next Answer to the instance which I brought out of *S. Paul* to *Philemon*, and *S. Hieromes* exposition therof. Thus then he sayth *pag.* 226. *num.* 3.

12. *He belyes S. Hieromes commentary vpon the Epistle to Philemon, who speakes of no fayth to be reposed in Saints, but credence giuen to their doctrine only*. So he, belying *S. Hierome* manifestly in two things (besides his lye touching me, when he sayth, that I bely *S. Hieromes* Commentary.) For *S. Hierome* expounding those words of *S. Paul* to *Philemon*, *audiens charitatem*

tuam

tuam & fidē quam habes in Domino Iesu, & omnes sanctos eius &c. saith, that there is no difficulty to interpret that which *S. Paul* said concerning *Philemons* Charity, *which he had in Christ Iesus, and in all his Saints*; but that the difficulty consisted in the interpretation of that which belongeth to his Fayth in Christ, and in his Saynts, and therefore he saith thus.

12. *Non hoc quæritur, quomodo eandem fidem in Christo Iesu habere quis possit, & in Sanctos eius,* nor the question is how a man may haue the same faith in Christ Iesus, & his Saints: wherein I must desire M. *Collins* to note by the way, that *S. Hierome* makes the question heere not of some kind of fayth, or of fayth *in some sort*, that may be had in Saints (as I spake reseruedly) but of the same fayth, which we haue in Christ, how that may be also had in Saints, to which purpose S. *Hierome* also sayth further thus: *Ad expositionem huius loci &c.* For the exposition of this place, let vs take an example out of *Exodus*, *Credidit populus Deo & Moysi seruo eius; vna atq; eadem credulitas in Moysen refertur, & in Deum*, the people belieued God and Moyses his seruant; one and the selfe same credulity or fayth is referred to Moyses, and to God, *vt populus qui credebat in Dominum, æque credidisse di-*

catur in seruum, that the people which beliued in the Lord, may be sayd to haue beliued aswel in the seruant; *hoc autem non solum in Moyse &c.* and this to be vnderstood, not only in *Moyses*, but in al his Saints. Thus sayth *S. Hierome*.

14. Wherby it is as cleare as the Sunne, that *M. Collins* belyeth him grossely, in saying that he speakes of no fayth to be reposed in Saints, when he speaketh not only of some fayth, but also of the same fayth, that we haue in God, and in Christ Iesus; and albeit he explicateth how we may be sayd to haue fayth in Saints, yet he doth not deny that is the same fayth which we haue in God, but confirmeth it (not onely with that place of *Exodus* before mentioned but also) by the like consideration to be had of Charity, or loue to the Saints, or seruants of God (which is the same loue with the which we loue God, because we loue them for God) and therefore he sayth, that *non est in Deum perfecta dilectio & fides, quæ in ministros eius odio & infidelitate tenuatur*, the loue and fayth in God, is not perfect, which is extenuated with hatred, and infidelity towards his seruants; giuing to vnderstand, that as we loue Gods seruāts, for the loue we beare to God, so also we may be sayd to beliue

in Gods ſeruants, for the fayth we haue in God; & as we do not loue God, if we loue not his ſeruants, ſo alſo it may be ſayd, that we do not belieue in God, when we doe not belieue in his ſeruants.

15. And although he alſo explicateth this, yet his explication doth further confirme, that it is the ſame fayth which we haue in God; for thus he ſayth: *Hoc quod dico tale eſt &c. This which I ſay, is in this manner, or thus to be vnderſtood. Doth a man belieue in God the Creatour? He cannot belieue in him except he firſt belieue that all thinges which are written in the Scriptures of his Saints, are true.* So he. And then exemplifyeth the ſame by the Creation of *Adam* and *Eue*, by the tranſlation of *Enoch*, by the deliuery of *Noë* from the deluge, by the departure of *Abraham* from his countrey and kindred, by the oblation of *Iſaac*, and many other particuler hiſtoryes, in the bookes of the *Iudges*, and *Kinges*, and concludeth thus: *Hæc & cætera quæ de Sanctis ſcripta ſunt niſi quis vniuerſa crediderit &c.* Except a man belieue al this, and all the other thinges which are written of the Saints, he cannot belieue in the God of Saints. Thus ſayth *S. Hierome*, and the reaſon heerof is, becauſe God, who is Verity it ſelfe, & the Author of the Scriptures, is the obiect

of our fayth, and therefore he that doth not belieue what God hath reuealed in his Scriptures concerning his Saints, doth not belieue in God.

16. And this alſo *S. Hierome* doth yet further confirme by the ſanctity which is in God, and in his ſeruants, affirming it to be *eandem ſanctitatem*, the ſelfe ſame ſanctity (meaning no doubt that our ſanctity is a participation of the diuine ſanctity) and then he ſayth finally of *Philemon*: *Non putemus leuem eſſe Philemonis prædicationem &c.* Let vs not thinke, that it is a light, or ſmall praiſe of Philemon, *ſi eamdem habet Sanctos fidem, quam & in Deum*, if he had the ſame fayth in the Saints of holy men, which he had in God. So he. Loe then how cleare it is, that *S. Hierome* teacheth expreſly, that we may be ſayd to haue, not onely ſome kind of fayth in Saints, but alſo the ſame fayth that vve haue in God, wherein alſo it is to be noted, that there is not ſo much as one word of belieuing the doctrine of Saints, whereof *M. Collins* ſayth *S. Hierome* ſpeaketh only, albeit afterwards he is better aduiſed, ſaying that *S. Hierome only meant that the hiſtoryes which went of the Saints in Scripture were to be belieued, and credited.* And if *S. Hierome* meant ſo, yea, and only ſo, then truly

truly he meant not (as *M. Collins* sayd before) only that credence is to be giuen to the doctrine of the Saints, for he could not mean them both, and yet but one of them only, and much lesse both this only, & that only; so as we shall haue somewhat a do to agree this poore fellovv with himselfe, especially seeing, that hauing sayd in his text (as you haue heard) that S. *Hierome meant only, that credence is to be giuen to the doctrine of the Saints*, he contradicteth the same with a marginall note iust ouer against it, containing some part of S. *Hieroms* text, set down by me before, signifying that a man cannot belieue in God the Creatour, except he belieue that those thinges are true which are written in Scripture of the Saints, as of the creation of *Adam*, and *Eue* &c.

17. Whereby it is manifest euen by *S. Hieromes* owne wordes, that his only meaning was not, *that credence should be giuen to the doctrine of Saints*: for put the case he had sayd (as he doth not any where) that it is to be vnderstood by fayth in Saints, that their doctrine is to be belieued, yet it could not be vnderstood, that he meant so only, because he sayth expresly that he meant it of credence to be giuen to the verity of the Scriptures concerning Saints: neuerthelesse

leſſe M. *Collins*, concluueth his note in the margẽt, with this queſtion to me, *VVher is conſcience now M. F. T?* wheras I may rather aske him, Where is both conſcience, and wit now *M. Collins*? For truely if he had either of both, he would not contradict his text with his marginall note, and beſides make no leſſe then three notable lyes, within the ſpace of three lines.

18. For firſt, wheras he ſayth, that I belyed S. *Hieromes* commentary in my Adioynder, you ſee how falſe it is, ſeeing all that I ſay of S. *Hierome* is, that *he diſcourſeth amply vpon* S. Pauls *wordes, prouing that we may be ſayd to haue fayth in Saints*, which is moſt true, as you haue ſeene; for he teacheth not only that we may haue fayth in them, but alſo the ſame fayth, which we haue in Chriſt; and what blaſphemy would this haue ſeemed to *M. Collins*, if I had ſayd it, ſeeing that he accoũteth it an *egregious blaſphemy* in me to ſay only, that we may be ſayd to haue fayth in Saints *in ſome ſort*, which I alſo explicated immediatly to conſiſt in a beliefe, and confidence that they may help vs (as the ſeruants of God) and I added further, that this is not the fayth, which we haue in God, as in our Lord, and Creator; beſides that, it is to be noted, that I do not

alleadge

alleadge *S. Hierome* to proue or confirme my explication of the manner, how we may be sayd to haue fayth in Saints, because I knew full well, that it may be sayd in diuers respects (as it may appeare by the diuers expositions of the Apostles wordes to *Philemon*, & M. *Collins* himselfe setteth down one out of *Haymo* different from that of S. *Hierome*;) but I affirmed only that S. *Hierome* proueth amply out of *S. Pauls* words to *Philemon*, that we may be sayd to haue fayth in Saints, which you see is so true & euident, that it is extreme impudency in *M. Collins* to deny it; and therefore I hope it may passe for a notable lye, that he chargeth me to haue belyed S. *Heromes* Commentary.

19. His second lye is, in saying that S. *Hierome speaks of no fayth to be reposed in Saints*, whereas he speaketh expresly and amply of some fayth, yea of the same fayth we haue in Christ.

20. His third lye is, that he affirmeth that S. *Hierome* speakes only *of credence to be giuen to the doctrine of Saints*, whereas he speaketh not one word of it, and much lesse only of it. And now add heerto his contradiction of himselfe in affirming that *S. Hierome* speaketh of two seuerall thinges with an *only* to both (which cannot possibly be

true

true of both; for if he ſpeake *only* of the one, the other muſt needs be excluded,) let this, I ſay, be added to his three lyes, and to his ordinary diſſimulation, and falſe conſtruction of my text, and it wilbe euident that he hath neither conſcience, ſhame, nor wit, in ſo much that if he vſeth to talke, no more wiſely then he writeth, it may be wondred that ſome body hath not begged him ere this to get his liuings, which they ſay are great; and not vnlike, for as the old Prouerbe ſayth, *fortuna fauet fatuis*: but this ſhall ſuffice for this point, and now to proceed.

21. *M. Collins* doth admoniſh vs in the title of his ſixth Chapter, about the *Inuocation of Saints, that the Authorityes of the Fathers of the firſt and ſecond ranke (according to the Bishops accurate diuiſiō of the confuſed huddle brought by the Cardinall) are examined.* (for ſo ſpeaketh very accuratly and pretily fine M. *Collins*) & therfore to the end you may know, what the *accurate diuiſion of the Cardinalls confuſed huddle* is, and what he meaneth by the firſt & ſecond Ranke of Fathers; you ſhal vnderſtand that my Lord of *VVinchester* vndertaking to anſwere the places of the Fathers alleadged by Cardinall *Bellarmine* touching the *inuocation of Saints*, deuideth them into three ranks

Respons. ad Apolog. pag. 39. §. Patrum. The first sayth he, is of those Fathers, *qui verè Patres, sed non verè citantur*, are truly Fathers, but not truly cited. The second of those, *qui verè citantur, sed suspectæ fidei*, are truly cited, but of no sound credit. And the third of those, *qui & verè citantur, sed nihil ad rem*, which are truely Fathers, and also are truly cyted, but nothing to the purpose.

22. Thus indeed sayth my Lord of *Winchester* more *accurately* (to vse *M. Collins* his fine word) then truly, as I haue made it euident inough in my Adioynder, concerning all the Cardinalls allegations, notwithstanding all the false, and fraudulent endeauours eyther of my Lord himselfe in his glosses, and interpretations of the sayd places, or of his Champion M. *Collins* in defence of his Lordship, wherof I dare remit the Iudgment to any indifferent and learned Reader, that shal read my Adioynder, and compare it with his Answere, and not take my wordes and sense, as he doth deceiptfully giue them, by patches, and snatches, neuer laying downe my whole context, whereby the force of my answers, and arguments are neuer fully or truly vnderstood, as it hath sufficiently appeared hitherto through out the precedent Chapters

ters, and will appeare no leſſe clearely in this, by the examination of his answers to ſuch places of the Fathers, as I haue alleadged in defence of the Cardinall, wherof neuertheles I will examine only ſuch as he hath gone about to answere with ſome notorious & inexcuſable fraud, corruption, or lye; and will omit to diſcouer, and answere innumerable fooleryes and impertinencyes, as wel in thoſe which I ſhall examine, as in the reſt which I ſhall leaue vntouched; for otherwiſe I ſhould make a huge volume, & tyre both the Reader and my ſelfe.

23. In the firſt ranck of the Fathers, which my Lord of *VVinceſter* ſayth, *are truly Fathers, but not truly cyted*, the firſt was S. *Baſil*, out of whoſe oration vpon the 40. Martyrs, the Cardinall cyted a moſt cleare, & pregnant place for the proofe of prayer to *Saints*, which my Lord of *VVinchester* chargeth the Cardinall to haue alleadged falſly and corruptly, becauſe there is ſome difference in a word or two, betwixt the Greek and the Cardinalls Latin text; where as I haue ſhewed amply in my Adioynder, not only that the Cardinall cited truly, and exactly the words of the latin tranſlation, but alſo, that the Latyn expreſſeth fully the

ſenſe

sense of the Greek, though the words do differ; and for the confirmation thereof, and the proofe that *S. Basill* did beleeue and clearely teach our Catholick doctrine, concerning the inuocation of Saints, I alledged another place of *S. Basil* out of an oration of his made in the feast of another holy Martyr, to wit *S. Mammas*, whereof I do meane now to examine the Answere of *M. Collyns*. And because he setteth not downe aboue two words of my text (to the end his false glosse theron might seeme the more probable) I must perforce put my Reader to the paynes, to read what I haue cited, and presſed at large out of *S. Basill* in my Adioynder touching that matter. Thus then I said *pag.* 223. *num.* 20.

24. And because *M. Andrews* may perhaps desire some further proofe that yt was the Custome in *S. Basills* tyme to pray to Martyrs, yea to *inuocate them* (for without that word there is no bargayn with M. *Andrewes*) let vs heare what *S. Basil* sayth of another holy Martyr, to wit, S. *Mammas*, vpon whome he made also another oration and sayth, as followeth, *Memores estote martyris quotquot &c.* Be ye myndfull of the Martyr as many of you, as haue enioyed him in your sleepe (he meaneth by some vision,

« or apparition) as many as haue euen in this
« place had his help, to pray for you; or
« whomesoeuer (*nomine aduocatus*) he, being
« called vpon by name, hath assisted in his
« actions, or works; as many as he hath
« reduced to the right way when they went
« astray; as many as haue recouered their
« health by him; to whomesoeuer he hath
« restored their Children, reuiuyng them
« when they were dead; and finally as many
« of you as haue had your liues prolonged by
« him; gather all these togeather, and con-
« tribute the same, as yt were a common
« shot to the prayse of the Martyr &c.

« 25. Thus sayth *S. Basill*, which I haue
« the more largely layd down, to the end
« thou maist see, good Reader, not only what
« benefits the deuout Christians in *S. Basills*
« tyme receiued by the intercession & prayer
« of Martyrs, but also that this holy martyr
« of whom he treateth did sometyme ap-
« peare to men by visions in their sleep, and
« that men vsed to inuocate him in their ne-
« cessities, and thereby had his assistance;
« which is euident euen in the greeke text,
« where we read, ὅσοις ὀνόματι κληθεὶς ἐπὶ τῶν ἰδί-
« ων παρέστη, that is to say, *whomsoeuer he* (to wit
« the Martyr) *hath assisted in his works, being called*
« *vpon by name*; which words I hope *M. Andrews*

can-

cannot deny to expresse a playn inuocation of the Martyr, & the good effect (I meane the help & assistance) that followed therof.

26. Besydes that, it is also to be considered heer that *S. Basill* doth speak not only of assistance giuen by the holy martyr in the place where his reliques were kept (as when he sayth, *Quotquot in hoc loco constituti* &c. as many of you as heere in this place haue had his help in your prayers) but also of great fauours done by him in other places, as namely to wandring men, that had lost their way &c. And therefore I would gladly know heere of M. *Andrewes* in what manner these wandring men, or others that were absent from the monument and reliques of the Martyr, obtayned those fauours mentioned by *S. Basill*; yea and how they knew that the martyr had fauoured, and helped them, if they had not first inuocated him, and prayed particulerly vnto him; for M. *Andrewes* cannot say in this case, as he said in the former, that because God did shew by miracles at the monuments of the martyrs, that he heard mens prayers there, therefore men had, and might haue recourse thither to pray to God for help, but not of the martyr himself; this deuice may cannot serue his turne.

« 27. For how did the way-fayring
« man (who was far from the monument
« of the Martyr, and had loſt his way) know
« that he was brought into it agayn by the
« help of the Martyr, but becauſe he had re-
« poſed ſpeciall confidence in him, yea, and
« recommended himſelfe particularly to his
« prayers, and aſſiſtance? in which reſpect
« S. *Baſill* hauing vſed that generall ſpeach,
« *quibusquunq;, ex nomine vocatus, adfuit &c.* to
whomſoeuer the Martyr had giuen aſſiſ-
« tance, being called vpon by name, doth
« particularize the fauors that many had re-
« ceiued by the inuocation of him, ſaying
« that ſome had beene reduced to their right
« way, others reſtored to their health, others
« had recouered their dead children, and o-
« thers againe obtayned prolongatiõ of life,
« al which no doubt were things wel known
« to *S. Baſils* Auditours to haue hapned in that
« manner to ſome or other amongſt them,
« for otherwiſe he would not haue affirmed
« the ſame vnto them ſo confidently as he
« did.

« 28. This then being ſo, yt is euident
« by the teſtimony of *S. Baſill* himſelfe, that
« the cuſtome, and practiſe of faythfull and
« Catholique people in his tyme, was to
« inuocate holy Martyrs, & ſaints by name,

wher-

whereupon it followeth that the recourſe » which Saint *Baſill* ſaith was ordinary to the » 40. Martyrs, included the inuocation of » them, according to the common cuſtome » of that tyme.

29. Thus farre are the words of my *Adioynder*, which I doubt not, *good Reader* but that thou ſeeſt, to be ſo pregnant, aſwell in reſpect of *S. Baſils* words, as of my inference thereupon, that thou doeſt mernaile, and much deſire to ſee what deuiſe *M. Collins* will find to anſwer it, or to ſhift it of. Thus then he ſaith *pag.* 235. *num.* » 14. To your number 29. ſayth he (but he » ſhould ſay 20. for ſo it is in my *Adioynder*) » *Mammas* was but *vocatus*, not *inuocatus*, nor » *aduocatus*, as you tranſlate it. Ὁ ὁμοίως κληθεὶς ſaith *S. Baſill*: & that might be by Apoſtro- » phe. Or, as if heſhould ſay *Daniels God*, not » inuoking *Daniel*; ſo *Mammas* his God; we » name his name, but wee do not inuocate » him as our patron; only we ſhew we cõſent » in religion with him, and in our ioynt » ſeruice to the common Lord. As he that » commaunded all men to worſhip *Daniels* » God. *Dan.* 6. 26. Does *S. Baſil* ſay, that » *Mammas* euer helpt him? I warrant you not. » What then doth he els, but euen take aduan- » tage of the honeſt peoples affectiõ, towards »

„ the deceased Champion, to establish them
„ in the zeale of the true God, whom he ser-
„ ued and suffred for? So he, being very confi-
dent, as it should seeme that those who
should read this his answer, should neuer see
the obiection in my Adioynder, I meane
the words of *S. Basil* alleadged by me, & my
explication thereof; for otherwayes, he
would neuer haue beene so symple, & sha-
meles to make this glosse, which *S. Basils*
Text can by no meanes admit.

30. For how can this deuise of the in-
uocation of *Mammas*, his God, stand with
the wordes of S. *Basil* ὅστις ὀνόματι κληθεὶς
ἐπὶ τῶν ἔργων παρέστη, whomesoeuer he (to
wit *Mammas*) hath assisted in his workes being cal-
led vpon by name? Is it not cleare, that he
who gaue the assistance was called vpon
by name, or inuocated? in which respect
S. Basil did particularize the fauours that
many receaued of the Martyr, as wel in their
children, as in their owne persons, and as
well abroad in their iourneyes, as at home:
and therefore whereas *M. Collins* doth carp
at my translation of κληθεὶς, saying that it
should be *vocatus*, not *inuocatus*, nor *aduocatus*, he
may well say, that *Nodum in scirpo quærit*, he
makes a difficulty where there is none, as
it wilbe euident by adding that which he
craftily

craftily left out, to wit, the verbe παρεῖναι, which signifieth *adesse*, that is to say, assisted by his presence; for what els could be vnderstood therby, but that the Martyr did affoard his prelence, and assistance being by name deuoutly called vpon, or inuocated to that end? Whereby it is most manifest, that it was not an inuocation of *Mammas* his God, but *Mammas* himselfe, who being called vpon by name, gaue assistance by Gods will and ordinance.

31. But then sayth *M. Collins*, Does S. *Basil* say, that *Mammas euer helpt him? I warrant you not*. A wise question truly, and as wisely answered, with I warrant you not. For what if *S. Basil* did not say, that the Saint had helped him? Did he therfore lye, when he affirmed it of others? Could no man be helped by the Saint, if *S. Basil* were not? or is it credible, that so graue a Father would so seriously, and confidently haue spoken to the people of such graces and fauours done by the Saint to them, if it had not been notorious that diuers of them had experienced the same in themselues? for els what could he haue expected of them, but that they should haue laughed at him for his paynes? This therefore may passe for a solemne foolery of *M. Collins*, besides the e-

gregious cozenage of his Reader, in concealing S. *Basils* wordes, to make his owne impertinent, and improbable gloſſe the more probable, and currant; and finally as I concluded in my Adioynder, ſo alſo I conclude heere, that S. *Baſil* approued, and imbraced our Catholike doctrine concerning the inuocation of Saints, and that the practiſe therof was cõmon in the Church in his tyme, and by him recommended to the people that were vnder his charge and gouernement.

32. But let vs now paſſe further, and ſee ſome more of his cozening tricks in the defence of another anſwere of my Lord of *VVincheſter*, to the place of S. *Baſil* before mẽtioned *num.* 23. alleadged by the Cardinall out of his Oration vpon the 40. Martyrs. And this I will examine the rather, becauſe M. *Collins* chargeth me to haue ſhamfully belyed the Councell of *Gangra*, concerning that matter: but thou ſhalt ſee good Reader, that the lye will light, and lye ſo heauy on him, that it would vtterly cruſh his credit, if he had any. Thus then I ſaid of my Lord of *VVincheſter* in my Adioynder *pag.* 226 *num.* 25.

α 33. Now to ſay ſomewhat of his o-
α ther anſwere which I mentioned in the be-

ginning, he sayth, *Aliud est narrare quid fiat, aliud statuere quid faciendum sit*: it is one thing to declare what is done, and another thing to determine what should be done; giuing to vnderstand that albeit S. *Basil* in the place alleadged by the Cardinall declared that men vsed in his tyme to pray to Saints, yet the same doth not suffice to proue it to be lawful, except it be approued by some decree of *S. Basil*, & the other Fathers of that tyme: to which purpose he doth often inculcate the same, demaunding still some *statute* or *decree* of the Fathers; as I shal haue occasion to shew further hereafter. But heere I would be glad to know what kind of *statute* or *decree* he would haue in this question; for if he exact some decree of the Fathers assembled in a General or Prouinciall Councell, he flyeth, as I may say, out of the lists, to another manner of tryall thē the Cardinal offereth in this place, & then he himselfe seemeth to accept. Besides that he must expect such decrees frō the tomes of the Councels, where they are particulerly related, and not from the workes of the Fathers, who are not wont to set them downe, but vpon particuler occasions, now and then occurring.

34. To which purpose it is to be vnderstood

derstood, that there were neuer any Coū-
cells assembled, or Synodicall statutes made
concerning fayth, but by reason of matters
controuerted with publicke trouble, scan-
dal and danger to the Church; as the foure
first generall Councells were called by rea-
son of the heresyes of the *Arians*, *Macedonians*,
Nestorians, and *Eutychians*, which at those
dayes did exceedingly molest, and scanda-
lize all the East Church; whereas the Inuo-
cation of Saints being then publikely, and
generally practised throughout the whole
Church needed not to be confirmed by de-
crees of Synods, especially seeing it was
not expresly denyed by any at that tyme.
For albeit an abominable *Arian* Heretike
called *Eustachius* did then impugne the pu-
blike honour done to Saints, by dedica-
ing Churches to them, & celebrating their
feasts (for which cause a prouincial Coun-
cell was held at *Gangra*, where this his he-
resy, togeather with diuers others of his,
was condemned, and all those *anathematized*
who did contemne the Temples, and Mo-
numents of Martyrs, and the assemblyes,
& sacred oblatiōs which were made there)
yet because this Heretike did not directly
impugne the inuocation of Saints, the same
was not directly, and expresly confirmed,

or mentioned in this Canon.

35. Thus sayd I in my Adionder. And now that you may fully know the state of the questiō betwixt him & me in this place and iudge therby the better of his fraudulent answere, you shall vnderstand, that whereas I haue sayd heere to my Lord of *Winchester*, that if he exact a decree of some generall, or prouinciall Councell for prayer to Saints, in *S. Basils* tyme, he runneth out of the lists, to another manner of tryall then the Cardinall offereth; the reason is, because the Cardinall vndertooke only to proue by the testimony of the Fathers of the first 400. or 500. yeares, that the fayth of the Protestants touching the *Inuocation* of Saints, is not the fayth of the old Primitiue Church.

36. This appeareth euidently by the Cardinals owne words of his Apology *pag.* 11. §. *Sequitur*, where hauing signifyed that his Maiesty in his Preface admitted the three Creeds, the 4. first generall Councells and the vniforme doctrine of the first 400. (or as it is in the English copy 500. yeares) he declareth that amongst other points of Catholike Religion, his Maiesty condemneth prayer to Saints, and the veneration of Reliques, as superstitious: Whereupon the

the Cardinall sayth: *Accipiam intercessionem Sanctorum &c. I will take in hand the interession of Saints, with the veneration of Reliques; which if I can shew to be approued by the vnanime consent of the Fathers of the first 400. or 500. yeares, I shall withall proue, that the fayth of the King of England is not the fayth of the Primitiue Church, but the deuises, and hereses of the late Innouateurs.* Thus sayth the Cardinall. Where it is cleare, that my Lord of *VVincheser* demanding a decree of the Fathers, for prayer to Saints, within the first 400. or 500. yeares, flyeth from the tryall which the Cardinall offereth, and my Lord ought to accept, and stand vnto, seeing his Maiesty admitteth it, whom my Lord hath vndertaken, and is bound to defend.

37. This being so, let vs now see, what M. *Collins* answereth to my Adioynder in his 229. *pag.* and 9. §. wherein he iugleth notably, not only in dissembling my text (which you see is ordinary with him) but also in wresting the sense & substance of it to far other purpose then euer I meant it, or can be any way gathered of it. Thus then he sayth of me. He sayes, *There is no ordinance, or no decree, but in Councells.* Let him bring them hardly then, let him cyte the Councels. Are not they Fathers, and multiply:

tiplyed Fathers? Wil his Maiesty refuse the Councells, wherin so many speake as one man, that is content to be ordered by the Fathers in singular, if the authority be pregnant, & the antiquity sufficient? Thus sayth *M. Collins*. »

38. And now iudge, good Reader, how substantially he hath answered. I tell him that there needed no Canons of Coūcels for praying to saints at that tyme, yea and that there could be none, because the practise of it was then vniuersall, and there had not beene any such Controuersy or trouble in the Church about that point, that it might cause any decrees or Canons to be made cōcerning the same; & yet he very grauely bids me bring thē hardly then. Besides that, affirming as he doth, that his Maiesty is content to be ordered by the Fathers in singular, if their Authority be pregnant, and Antiquity sufficient; he graunteth that which moued the Cardinall to produce the testimonyes of S. *Basil*, and other Fathers of the first 500. yeares (to wit because his Maiesty did admit them) in which respect my Lord of *Winchester* was also bound to stand vnto them, seeing he vndertooke to answere for his Maiesty; & therefore I had reason to charge him to fly

out

out of the lists, when he fled from the testimonyes of the Fathers, to the decrees of Councells; but M. *Collins* hath thought best to conceale all this, and as though I had sayd nothing to the purpose, vrgeth me (as my Lord did the Cardinal) to produce som Canons or Decrees. Can there be greater iuggling then this? Yet this is nothing to that which followeth.

39. He goeth on in the same Paragrat, saying thus of me. But how shamefully does he belye the Councell of *Gangra*? Neither is there any such thing in the proeme there, nor yet in the Canons. Only a corruption is crept into the Proem, which is nothing material neither, though it wer graunted. See the greeke at *Paris*, of *Tilius* his edition, see the greeke copies. And is to meet at Churches, or not to shunne assemblyes in *Basilicis Martyrũ*, all one with the *Inuocation of Saints*, now become? Why should we not rather thinke their priuate Masse cõdemned vnder a Priest, & his boy in the 6 Canon of that Councell? Thus saith he, and then goeth forward, most idly, cyting 6. or 7. Canons more of that Councell, against some other points of the Catholike Religion, being stale obiections, which haue been answered ouer and ouer by our wri-

writers, and proued no way to concerne vs, as he may see in Cardinall *Bellarmine*, or any other Catholike Author, that writeth of these Controuersies; for which cause I omit to answere him concerning them, as also because I haue resolued not to deale in this Chapter with his fooleryes, and by-questions (as these are) but only to discouer his fraudes, falsities, and lyes.

40. And therefore now to come to the discouery of this: you haue seene heer first that he doth not set down any one word of my text cõcerning that Councel of *Gangra*: secondly, that because I quote in the Margent the Proeme of that Councell, and the 20. Canon, he sayth, that there is a corruption crept into the Proeme, thogh nothing materiall; and for the proofe heereof, he posts vs ouer to *Paris* to see the Greek there, without telling vs what the corruption is, or wherein it consisteth. Lastly he insinuateth that I alleadge this Councell to proue prayer to Saints, saying, *Is to meete in Churches, or not shunne assemblyes* in Basilicis Martyrum, *all one with the inuocation of Saints now become?* So he. And afterwards again more plainly: *And do they tell vs*, sayth he, *of the Coũcell of* Gangra, *in which there is not one sillable, neither in preface, nor bulke of praying to Saints?* Thus sayth

sayth he, as if I cyted it to proue prayer to Saints.

41. Now then let vs see, who hath lyed shamefully, I or he; I said that the Fathers in that Councel did anathematize all those who contemned the monuments of Martyrs, and the assemblies, and the sacred oblations which were made there. This is euident in the 20. Canon which is this: *Si quis arrogantia vtens, & martyrum congregationes abhorrens & sacra quæ in eis celebrãtur, & eorum memorias accuset, anathema sit*. If any man out of arogancy, and hatred to the cõgregations of the Martyrs (that is to say to the Assemblyes, made at the Tombes or Monuments of the Martyrs) do accuse (or condemne) the holy rites which are celebrated there, and the memoryes of them, let him be accursed. Thus sayth that Canõ, wherto M *Collins* taketh no exception, and therefore it sufficeth alone to iustify my assertion, and condemne him of a monstrous lye, in saying, that I do shamefully bely the Councell of *Gangra*; wheras I say no more of it, then that which is found there expresly in the 20. Canon. And wheras he sayth that there is no such thing in the Proeme nor yet in the Canons; if he meane, by no such thing, that there is nothing

nothing there touching the celebration of the feasts, & memoryes of Martyrs (which was all that I affirmed) it is also a lye, no-lesse monstrous then the former. And if he say that he meant it only of prayer to saints (as that there is no such thing in the Councell) albeit he say true in that respect, yet he belyeth me shamefully in another, & cozeneth his Reader intollerably, affirming that I alleadge that Councell to proue prayer to Saints, wheras I signify the contrary in expresse words saying, *that because Eustachius did not directly impugne the Inuocation of Saints, the same was not directly confirmed, or mentioned in that Councell.* Behould then what an impudent fellow this is, who to proue one lye in me, maketh no lesse then two or three himself, as also you see he did the like before, charging me most falsely to haue belyed Saint *Hieromes* Commentary, when he himselfe made no lesse then three euident lyes within three lynes: so as if he come at any tyme where there is lying for the whetstone, it wilbe his infallibly; for I thinke he will hardly meet with his match in that faculty.

42. But let vs now proceed, and see some more of his legier-de-main, & his notable cozenage, concerning a place of Saint *Ephrem*, alleadged by my Lord of *Winchester*

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againſt the Cardinall, and anſwered by me in my *Adioynder*, which indeed I would haue omitted for breuityes ſake, as I do many other things, were it not, that I ſtand ſomeway obliged to ſay ſomewhat vnto it, becauſe I promyſed in my *Adioynder* to giue further ſatiſfaction, when I ſhould heare further newes from my Lord touching that matter, which now I haue heard by M. *Collins*, who hath not only anſwered for his Lordſhip in that poynt, after his wonted manner, but alſo hath deliuered me a particuler meſſage from him touching my ſelf, which therfore I cannot leaue vnanſwered. And foraſmuch as M. *Collins* hath alſo here (as he is wont) diſſembled my whole text, and only picked out of it heere and there a word or two, to carp at, I muſt be forced as I haue been diuers tymes, to lay down the words of my *Adioynder*, concerning ſo much of this matter, as I meane to debate with him, that is, ſo much as toucheth the fraud, that both he and my Lord haue vſed therein. Thus then I ſayd in my *Adioynder* Chap. 6. *pag.* 239. *num.* 43.

« 43. Now let vs ſee what he ſayth to the
« ſecond ranke of Fathers, which he graun-
« teth to be truly cyted, but not to be of ſound
« credit. The firſt of theſe is Saint *Ephraem*,

out

out of whom the Cardinal alleadgeth these words: *Precamur beatissimi Martyres &c. we beseech you most blessed Martyrs, that you will vouchsafe to pray vnto our Lord for vs wretched sinners, that the grace of Christ may come vnto vs.* To this M. *Andrews* answereth diuers wayes: first he taketh exception against the translation; both because the Author thereof was one of ours (whose fidelity and credit he saith hath beene long since cracked) and also because the originall (which is in greek) was, saith he, lately taken out of a grot, and therefore is *fidei criptica*, of obscure credit. So it pleaseth him to make himselfe merry with the word *Crypta*, for that *Vossius* the translatour signifieth in his Epistle to the Reader in the beginning of the first Tome, that he had a speciall help for his translation, by two very auncient manuscripts or written copyes of Saint *Ephrams* works, which are to be seene in *Crypta ferrata* (a famous monastery neer to *Rome* called commonly in Italian *Grotta ferrata*) of which manuscripts the one was written in the yeare of our Lord 531.

44. But what cause had M. *Andrews* to iest at this? Sure I am that in the iudgment of any indifferent man, it may serue for no smal iustification of the translatour that

« he fortifyeth his translation with the au-
« thority of such an auncient manuscript,
« written aboue eleuen hundred yeares ago,
« and yet extant to be seene so neere to Rome,
« where his Tomes were printed, especially
« seeing that there is such continuall re-
« courle, and confluence thither from Rome
« (by reason of the celebrity of that mona-
« stery) that he might well think he should
« quickly be discouered for an impudent, &
« notable lyar, in case he should faygne the
« same. And therefore for his further iusti-
« fication in this poynt, he also directeth his
« Reader to the very classe where the said
« manuscripts are, to be found in the library
« of *Grotta ferrata*, to wit, vnder the title of
« these Greeke letters Ω. and Π. Besydes
« that he declareth also further that he con-
« ferred the same copyes with diuers others
« which he saw, and are yet to be seene in
« the *Vatican* at *Rome*, and in the library of
« Cardinall *Sforza*.

« 45. So that these particularityes,
« being considered, no man can with any
« reason, or without extreme malice, ima-
« gine any fraudulent meaning in the Tran-
« slatour, seeing he remitteth his translati-
« on to the examination of so many learned
« men, as *Rome* continually affoardeth, who

might

might withall facility conuince him of fraude, if he hab vſed any: and therefore Maiſter *Andrewes* ſheweth more malice, then witt, in this exception, as alſo in that he reiecteth the tranſlation, becauſe the Authour thereof was a Catholique. For albeyt he ſay, that Catholikes haue loſt their credit in matters of that kinde; yet I hope the diſcreet Reader (who hath already ſeene by many examples how little credit M. Andrews deſerueth) will not eaſily beleiue him without ſome further proofe then his bare word. And this it ſeemeth he himſelfe feareth, and therefore ſeeketh another ſhift in theſe words: *Longè aliter Tomo primo germanus Ephræm &c.* The true Ephræm in his firſt Tome, (*where he prayeth, and doth not make orations*) ſaith farre otherwayes, calling vpon God alone in euery prayer, not ſo much as naming any Saint, yea there he ſpeaketh to God in this manner: *Ad te, ad præter te neminem oratio nem facio*, to thee, to none but thee I make my prayer. So he. Not quoting any particuler treatiſe, or chapter where the words which he cyteth are to be found; which by all likelyhood he omitteth of purpoſe the better to cloak a peece of cogery, which he may be worthily ſuſpected to haue vſed in this poynt.

« 46. For whereas he mentioneth the
« firſt Tome of a true *Ephram*, thou ſhalt vn-
« derſtand, good Reader, that there are no o-
« ther workes of S. *Ephram* extant in Latin,
« but only the three tomes aboue mentioned
« ſet forth by *Voſſius*, except a little pamphlet
« containing a few ſermons tranſlated by
« Monke of *Camaldula* which cannot deſerue
« the name of Tome; beſids that, there is not
« any ſuch prayer therein as he mentioneth,
« for ought I can find. And put the caſe, he
« could there ſhew the ſame wordes, which
« he cyteth, yet they may be ſo vnderſtood,
« that they will make nothing for his pur-
« poſe. For euen as *Dauid*, when he had cō-
« mitted homicide, and ſinned not only a-
« gainſt God, but alſo againſt his neighbour,
« ſayd neuertheleſſe to Almighty God, *Tibi*
« *ſoli peccaui*, I haue ſinned againſt thee alone,
« becauſe all ſinne againſt man doth finally
« redound to God: euen ſo, for as much as all
« our prayer is finally directed to God the
« Author, and giuer of all grace, and good-
« nes, we may well ſay, we pray to none but
« to him, albeit we vſe therein the interuen-
« tion and aſſiſtance of Angells, Saints, or
« men, by whom we alſo pray to God, whē
« we craue, or procure their prayers to him
» for vs.

47. And in this ſenſe, no doubt that manner of prayer is to be vnderſtood, if any ſuch be in *S. Ephræm*, or in any other ancient Father: for otherwiſe it ſhould contradict the cuſtome of the Apoſtle, who vſed to craue the prayers of the *Romans*, *Epheſians*, *Theſſalonians*, and others to whom he wrote; as alſo al good Chriſtians are wont to recommend themſelues to the prayers one of another, and are warranted ſo to do by the Holy Scripture; ſo as I ſhall need to ſay no more concerning his true *Ephræm*, vntill he giue me further newes by whom he was tranſlated, and publiſhed, how many Tomes there are of him, and in what part of his firſt Tome thoſe wordes which he cyteth are to be found. Thus farre are the wordes of my *Adioynder*, wherin you ſee I ſpeake amply (and probably alſo, as I thinke) in defence of the Latin edition, which we haue out of S. *Ephræm* tranſlated by *Voſſius*, and deuided into three Tomes, vrging him withall to iuſtify his allegation of the firſt Tome of his pretended true *Ephræm*, which I beſeech thee, good Reader to note wel, and remember that thou maiſt the better iudge of his anſwere, which is this *pag.* 241. *num* 22.

48. *Numb.* 46. *You ſay a few ſermons of* E-

phrem *cannot deserue the name of a Tome*; yet τόμον δυτικᾶν, *and* resoluit Tomum, or ciuit Tomum. *often in the Councells, not for a huge Volum, but what scrole soeuer. VVhy may not the Bishop speake after that manner? Though you cannot deny, that* Ephrems *edition is distinguished by Tomes, as they are properly so called, vnles you be a very stranger to the matter. And giue vs leaue to suspect your Criptik Authors of your owne editions when we call for Fathers, that is, no bastard Fathers to determine Controuersies.* So he. With more which you shall heare anone. In the meane tyme you see heere how he iugleth, and cauilleth about the word *Tome*, whether it may signify a little booke, or a huge volume; asking me why the Bishop may not call a little pamphlet or booke, a *Tome*; as if my Lord had spoken of a *Tome* in that sense, and that I had quarrelled with his Lordship for the same: whereas you see his Lordshippe quoted, *the first Tome of the true Ephram*, whereby he signifyeth euidently, that is was not some single Pamphelet, but a worke that cõsisted of more Tomes then one; els what meant he by the first Tome? in which respect I sayd, that there are not extant any workes of *Ephram* in Latin, but only the three Tomes translated by *Vossius*, except a little pamphlet of Sermons &c. and yet M.

Collins

Collins tells me, that I cannot deny that *Ephræms* edition is distinguished by Tomes, vnlesse I be a very stranger to the matter. Do you see then how idlely he tatleth, and what strang newes he tells me? to wit, that *Ephræms* works are distinguished by Tomes, as if I doubted of it, when I tould him so expresly my selfe, saying also that there are three Tomes of them, translated, and set forth by *Vossius*? Do you thinke this fellow is well in his wits?

49. But you will say, that he taketh exception to those Tomes, as being *criticæ fidei*. It is true indeed, for so he doth; but why then doth he not tell vs some particulers of the true tomes of true *Ephræm* which my Lord quoted, and he acknowledgeth? Why then doth he not tell vs who translated them, or who set them forth, or where they were printed, or where they are to be found, if they be not those of *Vossius*, which is the matter in question betwixt my Lord and me; for his Lordship cyteth the first Tome of a true *Ephræm*, and I tell him that there are none but the three tomes set forth by *Vossius*, and desire to heare newes of the other if there be any such. And now *M. Collins* tells me newes, of an edition of *Ephræm* distinguished by Tomes,

whereof he ſaith I cannot be ignorant: ſo as by that reaſon he meaneth the Tomes ſet forth by *Voſſius*, for I tould him before, and ſo I tell him ſtil, that I know no other (neither can he in truth meane any other, becauſe there are no other extant) whereupon it ſhould follow alſo that the firſt tome which my Lord quoted ſhould be the firſt of thoſe three before mentioned; which neuertheleſſe, both my Lord, and he do reiect as being *criticæ fidei*. So as you ſee how diſtractedly he talketh contradicting himſelfe, and my Lord, except he can tell me of ſome other edition of S. *Ephrams* works deuided into Tomes then that of *Voſſius*, which yet he neither doth, nor euer ſhallbe able to do.

50. But will you ſee how he defendeth my Lord, or rather how he payeth him home, in that which followeth: *The Biſhop* (ſayth he) *was not only true in quoting* Ephrem, *but quoted him out of the originall Arabique that he wrote in. Not in coggery therefore as you call it, but ſo much the more to be reſpected, and credited afore your* grottæ, *or* criptæ. So he. And is it ſo indeed M. *Collins*? Did the Biſhop (as you call him) quote S. *Ephræm* out of the originall *Arabique* wherein he wrote? Ergo not out of the firſt tome of *Ephræm*, as his Lordſhip expreſly

preſly affirmed; for his works are not printed in the *Arabique* tongue, neither are there any manuſcripts of them but in Greeke; for ought I could euer find or heare. And wheras M. *Collins* ſayth that he wrote in the *Arabique* tongue, it is more I thinke, then he can proue, or is probable, ſeeing he was a *Syrian* borne, and therefore it is moſt like, that he wrote in the *Syriacke* tongue, although ſome of his workes, or perhaps all may haue beene tranſlated into the *Arabique* tongue. But it litle importeth for my Lords excuſe in what language he wrote, ſeeing that the allegation of the place, euen out of the *Arabique*, whence my Lord profeſſeth to take it, is fraudulēt aboue meaſure, as it ſhal appeare euen by the *Arabique* words, which M. *Collins* ſetteth downe, giuen him by my Lord himſelfe for his iuſtification in this point. Thus then he ſayth *pag.* 242. *num.* 25.

51. *You aske the Biſhop who publiſhed* Ephrem, *how many Tomes of him &c. in which matter we are not ſcrupulous to ſhape you an anſwer to the full, though it were more that you asked*: *Of Tomes before*. So he. Heere note by the way *good Reader*, what anſwere he ſhapeth me, & how wel to the ful, concerning the Tomes of *Ephrem*, ſeeing that he remitteth me only to that, which he hath ſayd *of Tomes before*, where-

wherin how idly he hath iãgled you haue ſeen, ſo lately, that I need not repeate it, and therfor to go on with his text, thus he ſaith further: *The wordes are theſe, which willingly I would ſet downe both in the Arabique, and the Hebrew, as I haue receaued them from the Biſhop, if we had ſuch caracters at hand. But in the Latin thus, both for form, & meaning.* Illaica we ſhaueca lam atlabu. i. Ad te & præterquã ad te non facio orationẽ, *in English thus, for the ſatisfaction of euery Reader, your ſelfe & all, good* M. F. T. *To thee and but to thee to none, I make my prayer. The Biſhop cyted it out of a manuſcript, which he keepeth yet to be ſeene vpon any occaſion, called the Diurnal of the* Maronits, *a certaine kind of Monks in a Monaſtery on mount Sinah. VVhich booke was printed at Rome Anno* 1584. *at the commandment of* Gregory the 13. *by* Dominicus Baſa in Syriaque *caracters, though it be in the Arabicke tongue, vnder the name of the prayer of S.* Ephrem. Thus ſayth M. *Collins*, wherin truely he hath don me a great pleaſure; for now knowing, where my Lord had his text, I ſhall be able as I hope, to ſhape his Lordſhip a better anſwere, and more to the full, then M. *Collins* hath ſhaped me a little before, concerning the tomes of *Ephræm*.

52. You ſhall therefore vnderſtand, that albeit I know not how my Lords text

is in his manuscript (which M. *Collins* sayth his Lordship keepeth to shew vpon any occasion) yet sure I am, that in the booke, which he calleth the *Diurnall of the Maronites*, printed at *Rome*, *Anno* 1584. I find it farre otherwise, both in wordes and sense; for whereas he alleadgeth the *Arabique* wordes thus: *Illaica we shaueca lam atlabu*, the three first are not in the *Arabique* text of S. *Ephrams* prayer, in the aforesayd diurnal of the Maronits mentioned by *M. Collins*, and therefore it seemeth, that because *Illaica* or rather *Ellaica* signifyeth *ad te*: my Lord thought best to adde it to the *Arabique* text, to iustify his former translation in his answere to the apology, where he hath the Latin thus: *Ad te, ad, praeter te, neminem facio orationem*, and as for the other two words, to wit, *we shaueca*, the former, as it is there placed before *shaueca*, hath no sense, neither serueth to any purpose; for albeit *u.* (which signifyeth, *and*) is pronounced, *uue*, when the word following beginneth with the vowell *e.* (as it is also pronoũced *uua*, when the vowell *a.* followeth immediatly) yet going before a word beginning with a consonant (as it doth heer before *shaueca*) it is not chãged any way in sound or pronunciation; and therfore it reteyneth the natural sound

and

and forme of the letter *n*. so as *une* before *shaueca* hath no sense, or cõstruction: whereby it appeareth, either that *M. Collins* hath not well learned his lesson of my Lord, or els that my Lord himselfe is but a smatterer in the *Arabique* tongue; and that therefore meaning to make *Arabique* to justify his false allegation of his Latin text, he erred, & made false *Arabique*. And this may be obserued not only in the word *une*, but also in *shaueca* which followeth it, & is no true *Arabique* word, although it hath some affinity in soũd at least with *suaca*, which is in the text of S. *Ephræm*, as shalbe declared more at large after a while. In the meane tyme thou shalt vnderstand good Reader, that to the end I may speake vpon good ground, I haue vsed extraordinary diligence to find out the sayd *Diurnall*, and to see, and consider the wordes, and text it selfe with the aduise and iudgment not only of some Italians who haue very exact skill in the *Arabique* tongue, but also of the *Maronits* themselues, who doe naturally speake that language, and reside in the College of that Nation heere in Rome, in whose library I found the booke mentioned by *M. Collins*, printed in the yeare 1534. in the *Arabique* tongue, thogh in *Syrius* Caracters: in which

booke

booke I find alſo the whole paſſage, which M. *Collins* hath layd downe (for he cyteth 7. or 8. lines togeather, as you ſhall heare further after a while) all agreeing very wel with this printed copy, except only thoſe few wordes which moſt concerne this Controuerſy, and a few more immediatly following left out by him, becauſe (belike) they made nothing for his purpoſe.

53. Therefore to the end, as well the truth as my Lords fraud and his champions, may the better appeare, I will firſt ſet downe the whole text of S. *Ephrem*, as M. *Collins* cyteth, & trãſlateth it, & afterwards I will ſhew the difference betwixt that, & the true *Arabique*, as it is in the printed book which M. *Collins* mẽtioneth. Thus he ſayth: *The words before, and after are theſe*: Accipe deprecationem meam o Domine &c. *Receaue my prayer, O Lord, not for my righteouſnes, but for thy mercyes ſakes; and in the multitude of thy bountyes, and of thy compaſſions, ſaue my ſoule, which is taken priſoner of death. Remember me o Lord, and although I haue ſinned, and am wounded with deadly wounds*, non precor quemquam præter te, *yet do I not pray to any beſides thy ſelfe: but to thy mercy and bounty I betake my ſelfe, becauſe thou art that Lord God which compriſeſt (or imbraceſt) all thinges, and thy power is ouer all that liueth and breatheth*

breatheth. Thus doth M. *Collins* alleadge the context with the circũstances of the place cyted by my Lord.

54. And indeed the *Arabique* agreeth therewith, vntill it come to the wordes, *Non precor quemquam præter te*, I do not pray to any beside thy selfe, which are farre different in the *Arabique* thus, *Flam et lob ſuaca*, that is to say, *non precabor æqualem tibi*, I will not pray to any equall to thee: which *Saint Ephræm* explicateth also further, saying immediatly thus, *Vlam abſot idai ala alah gairaca*, that is to say in English, *And I will not ſtretch forth my handes to any God, beſides thee*, which last sentence is wholy left out by M. *Collins*; so as if we add the same to the former which my Lord alleadgeth, & change *præter te*, beſides thee, into *æqualem tibi*, equal to thee, it wilbe euident that S. *Ephræm* did not meane to exclude prayer to any, but to the false Gods; for then the whole sentence wilbe this, *I will not pray to any equall to thee, neither will I extẽd* (or stretch forth) *my hands to any God beſides thee*. And then he goeth forward as M. *Collins* hath it thus: *But to thy mercy, and bounty I betake my ſelfe &c.* This then being so, I leaue it to the Reader to iudge, how well M. *Collins* hath iustifyed my Lords allegation; seeing that now it falleth

falleth out, that as his Lordſhip did then corruptly tranſlate thoſe wordes, *præter te* inſted of *æqualem tibi*; ſo now *Maiſter Collins* hath fraudulently alleadged the whole paſſage, leauingout that which immediately followed, and is very neceſſary to make the Reader vnderſtand Saint *Ephrems* meaning therein.

55. And whereas all the controuerſy concerning this ſentence conſiſteth in the words, *præter te*, as whether the ſame be truely tranſlated out of the *Arabicque*; it is to be vnderſtood that the word *ſhaueca*, which *M. Colins* giueth vs to ſignify *præter te*, is no *Arabique* word, as I haue ſaid before, although it commeth neere to the *Arabicque*; for the true *Arabicque* word which is in Saint *Ephrems* Text, is *ſuaca*, and ſignifieth *æqualem tibi*, equall to thee; for *ſua* ſignifieth equall, and *ca* being added vnto it, maketh it, equall to thee: and for the proofe thereof it chaunced, that an *Italian* very learned in the language being demaũded what *ſuaca* ſignified, and hauing anſwered that it ſignified *æqualis tibi*, called to him to a *Maronite* who paſſed by at the ſame tyme, and asked him, what ſignified *æqualis* in his language, & he anſwered *ſua*, and being further asked what is *æqualis tibi*, he

ſaid *ſuaca*, beſides that the very Dictionaries of the *Hebrew*, *Syriake*, and *Arabicke* do clearly confirme it, as the *Lexicon pentaglotton col.* 182. *a.* where it apeares that the hebrew verbe *shaua* (which ſignifyeth *æqualis fuit*) is in the *Calday* alſo *shaua*, in the *Syriaque sheua*, & in the *Arabique ſaui*, and that it hath for the nowne in the *Hebrew sheua*, in the *Calday shaua*, in the *Syriaque sheui*, and in the *Arabique ſua*, all ſignifying *æqualis*.

56. Now then by the conſonance, & conformity of the other three languages, *Hebrew*, *Calday*, and *Syriaque*, with the *Arabique*, it is euident that the proper and naturall ſignification of *ſua* in the *Arabique*, is *æqualis*; neuertheles I will not deny but that it is taken ſometymes (though vnproperly) for *præter*: but why my Lord ſhould leaue the proper, and common ſignification of the word, to take the vnproper, I ſee no reaſon, eſpecially ſeeing that *gairaca* which followeth a little after in the *Arabique* Text of *S. Ephræm* doth properly ſignify *præter te*, as in thoſe words, which *M. Collins* left out, to wit, *Non extendam manus meas ad Deum præter te*, I will not extend my hands to a God beſides thee. There I ſay, *præter te*, is *gairaca* in the *Arabique*, and therfore it is likely that if *S. Ephræm* had meant to ſay, *Non precor quẽ-*

quam

quam præter te, he would not haue vſed *ſuaca*, but *gairaca*, as he did afterwards. Moreouer if *ſuaca* ſhould ſignify there *præter te*, the ſenſe ſhould be vnperfect, for ſo the Latin tranſlation ſhoulbe *Non precor præter te*, without *quenquam*, which *M. Collins* addeth, or *ad neminem* as my Lord tranſlateth it (who hath it thus, *Ad te, ad præter te neminem orationem facio*;) whereas in the *Arabique* text of *S. Ephræm*, there is no word which ſignifyeth *quenquam*, or *ad neminem*, but tranſlating *ſuaca*, *æqualem tibi*, the ſenſe is perfect word for word, thus, *Lam et lob ſuaca*: *Non precabor æqualem tibi*: laſtly the word, which *M. Collins* hath giuen vs in his *Arabique* for *præter te* (to wit *shaueca*) may ſuffice to confound my Lord and him; for *shaue* (which according to my Lords tranſlation ſhould ſignify *præter*) being no *Arabique*, but an *Hebrew* word, ſignifyeth *æqualis* and not *præter*, being deriued from the root *shaua*: ſo as albeit my Lord, or *M. Collins*, haue erred in the *Arabique*, yet I may ſay by the errour, as one ſayd by a ſtone, which he had caſt at a dog, & did hit his ſtepdame, that it did not hit amiſſe for me, ſeeing that his Lordſhip miſſing the *Arabique*, & lighting by chance vpon the *Hebrew* hath confuted himſelfe; and therefore I conclude, that by all this

it is manifeſt, that his corruption of *S. Ephram* is inexcuſable as well for the text, as for the ſenſe,

57. But now to do my Lord, and M. *Collins* a pleaſure, if I ſhould allow their trãſlation of *præter te*, what would they gaine therby? Truely nothing at all, for now that we ſee the circumſtances laid downe by M. *Collins*, it appeareth euidently that my Lord did fraudulently cyte thoſe words of *S. Ephram*, concealing the ſayd circumſtances, to the end he might with more colour apply them to his purpoſe againſt prayer to Saints, which is no way preiudiced therby for the circumſtances do ſhew that *S. Ephrẽ* did craue of Almighty God the ſaluatiõ of his ſoule by the cure of his deadly wounds, that is to ſay, by the remiſſion of his ſinnes, and grace to heale the ſame; and this he craued of God, as of the Omnipotent Lord of all, who only can giue grace, remiſſion of ſinne, and ſaluation; ſo as *S. Ephram* had great reaſon to craue it of him only, and therefore might well haue ſayd, *non precor quemquam præter te*, I do not pray to any but to thee, that is to ſay, to obtayne remiſſion of my ſinnes, not knowing any equall to thee, or any other God but thee, and therefore to thy only mercy, and bounty I betake

take my ſelfe, becauſe thou art the Lord God of all, & haſt power ouer all creators. Thus I ſay, S. *Ephræm* might with great reaſon ſay, and ſo all Catholikes in like caſe, neuer demanding grace, or remiſſion of ſinnes, or ſaluation of any but of God himſelfe, who is the only giuer thereof; albeit we craue the ſame of him by the interceſſion of Saints, and of men; and do alſo beſeech Saints, and men to help vs to obtayne it of him, yea and pray alſo to Angells, and Saints to fauour, and help vs in ſuch other things as by the goodnes of God are in their power to beſtow vpon vs, but not as Gods, or *equall to God*, but as his deareſt ſeruants, and fauorits, whoſe miniſtery and ſeruice he vſeth to the help and comfort of his Creatures; ſo as to that purpoſe which S. *Ephræm* prayed, we pray to none but to God.

58. You ſee then what good ſeruice, M. *Collins* hath done vnto my Lord heereby, laying downe the text of S. *Ephræm* at large, ſeeing it appeareth euidently therby that my Lords allegation of thoſe few words which he cyted, was very fraudulent: wherto if we add now his Lordſhips falſe tranſlation of *ſuaca*, and his addition of *Illaica* to the *Arabique* text (which he pro-

miſed to alleadg entirely) I know not what more may be deſired to ſhew the egregious fraud, and malice of them both; ſo as heer-by it may be iudged, whether M. *Collins* had any reaſon to ſay afterwards as he doth viz. that *this is pregnant inough to iuſtify the Biſhop from being ſuch a ſalſary, as (I) would make him, & that (I) may rather feare the imputation of it myſelfe, as if the two letters F. T. were as many markes in my forhead to know a Falſe Theefe thereby*. Thus indeed he ſayth, but how reaſonably let the Reader iudge, ſeeing that inſteed of iuſtifying my Lord from the imputation of falſity, he himſelfe hath increaſed the ſuſpition & fortifyed the imputation thereof by his diligent addition of the circumſtances, which doe euidently diſcouer my Lords fraud. And whereas it is his pleaſure to make vſe of the letters F. T. to marke me in the forhead for a *Falſe Theefe*, he might haue ſayd it with ſome reaſon, if he could haue charged me truely to haue ſtolne ſo much as one word or ſyllable, now, or at any tyme, out of any ſentence, which might make againſt me; whereas you ſee he hath pilfred, and ſtolne out of S. *Ephræms* text a whole ſentence immediatly following the words which my Lord alleadged, and doe import much for the explication of S. E-

phræms

phrams meaning; and therefore I remit it to the iudgment of the indifferent Reader, whether he or I, doe better deserue to be branded in the forhead with the marke of a *False Theefe*.

59. Although this might suffice to discouer the intollerable fraud of my Lord, & *M. Collins*; yet to make the same more cleare then the Sunne at noone day, it is to be vnderstood, that there are in the sayd Diurnal (which M. *Collins* alleadged) certaine salutations, with prayers to the Blessed Virgin *Mary*, and to S. *Michael*, almost immediatly before the prayer of S. *Ephram*, out of the which my Lord took his sentece; & in one of the sayd salutations to the B. Virgin (which is to be seen there *fol* 167.) there are these words towards the end therof *pa.* 173. *Peace be to thee by whome we were deliuered from the fire of hell, O crowne of the faythfull that do combat or fight; peace be to thee, who art the holy shippe, and the port of saluation; peace be to thee to whome the Angell Gabriel was sent, who saluted thee saying reioyce O Virgin, the Lady of womē; reioyce o full of grace, our Lord is with thee, blessed art thou among women, and blessed is the fruit of thy wombe, because he that was borne of thee, is called Holy, & the Son of God.* PRAY TO HIM *for the remission of our sinnes.* Thus endeth that salutation, & pray-

er to the Blessed Virgin.

60. In like manner *S. Michael* is saluted thus *pag.* 204. *Peace be to thee Michael the head of the Angels: Peace be to thee Michael the Lord of great miracles; peace be to thee Michael the Archangell, the intercessour of mankind before the Trinity. Pray for vs, O Michael the Archangell, that our sinnes may be forgiuen vs for thy prayers, which are acceptable to our Lord.* And after this there followeth a short prayer to Almighty God fol 205. which endeth thus: *Heare our cry by the intercession of our Lady, and pure Virgin, and of S. Peter the Apostle, and of S. Nicholas, and of all Saints. Amen.* And immediatly after this followeth *fol.* 207. the prayer of *S. Ephrē*, alleadged by my Lord & *M. Collins*, which prayer also endeth thus, *fol.* 224: *Heare O Lord the prayer of thy seruant by the intercession of thy Saints, which art eternall, & blessed for euer & euer. Amē.*

61. Now M. *Collins*, I would gladly heare what my Lord and you will say to al this; for if this Diurnall be S. *Ephræms* work or any part of the first tome of the true *Ephræm* (which my Lord quoted expresly for the sentence which he alleadged) then either my Lord did not vnderstand Saint *Ephræm* well, or els S. *Ephrem* contradicted that sentence in his practise, praying to others besydes Almighty God, as namely

to

to our bleſſed Lady, and Saint *Michaell*. And if this be not Saint *Ephrams* worke, then it doth not iuſtify my Lords allegatiō of that ſentence, out of the firſt tome of the true *Ephrem*; beſides that it ſeemeth ſtrange to me that my Lord could ſee that one ſentence, conſiſting only of 5. or 6. words, & could not ſee in the ſame *Diurnal* thoſe long prayers to our Bleſſed Lady, and Saint *Michaell* a little before. Is not this to be willfully blynd? How well may the ſaying of our Sauiour to the Phariſees *Ioan.* 9. be applyed to my Lord, and you: *Si cæci eſſetis &c. if you were blynde, you ſhould haue no ſinne, but now that you ſay we ſee, your ſinne doth remayne.*

62. Well then, to come now to the meſſage which it hath pleaſed my Lord to ſend me, M. *Collins* ſayth to me thus *num.* 22. *pag.* 241. *As for Voſſius* (ſayth he) *the Tranſlatour, and Prefacer, and ſetter forth, with whom you are ſo much delighted; as his name in Dutch (which was his naturall language) ſignifyes a Fox, ſo you are the Gooſe for your labour, if you credit him to farre: and this as I was wished from him that vnderſtands theſe things beſt, ſo I tel it you.* Thus ſaith M. *Collins*, and I accept the meſſage very gratefully; and to the end I may returne the anſwere to my Lord with ſpeed, by the

ſame meſſenger. I beſeech you *M. Collim* as you brought me the meſſage, ſo alſo to deliuer the anſwere, and to ſignify to his Lordſhip from me, theſe points, with all due reſpect to his perſon.

63. Firſt, that his Lordſhip ſhould haue done much better for his owne reputation, to haue ſent his meſſage by a wiſer man: for as the prouerb ſaith, He that ſends a foole on his errand, muſt goe after and do it himſelfe.

64. Secondly that I reſt as little ſatisfied, as before, concerning the firſt tome of the true *Ephræm*, which his Lordſhip alleadgeth: for albeyt you tell me of an edition of *Ephræm*, diſtinguiſhed by Tomes, yet you neyther tell me by whome it was ſet forth, nor where it was printed, nor where it is to be found; neyther doe you ſay that his Lordſhip tooke yt out of the firſt tome of that edition, but out of a manuſcript which was printed in Rome ſuch a yeare, & called a Diurnall, as indeed it may be well called, being but a little prayerbook, conteyning diuers prayers for morning, euening, midnight, and the canonicall houres, with the 7. penitentiall pſalmes, and amongſt the reſt there are only 5. or 6. prayers with the title of Saint

Ephræm

Ephræm: ſo as that *Diurnall* cannot be called Saint *Ephræms* prayer, as Maiſter *Collins* calleth it, ſaying: *That the Booke goeth vnder the name of* Saint Ephræms *Prayer*; and much leſſe is it the firſt tome of the true *Ephræm* (as my Lord quoted it) and if it be Saint *Ephræms* worke, then the prayers there to our B. Lady, and Saint *Michael*, conuince my Lord of inexcuſable fraud; and ſo you may tell his Lordſhip from me, and that he might haue ſeene thoſe prayers, as well as that ſhort ſentence, if he had not beene wilfully blynd.

65. Thirdly that his Lordſhips addition of *Illaica* to the Text, and his tranſlation of *ſuaca*, which he interpreteth *præter te*, is alſo moſt fraudulent; which later indeed I ſuſpected before, albeit I could not charg his Lordſhip directly with it, vntill now that you *M. Collins* haue directed where to fynde it, as I haue done by your good help, and therefore how much he is behoulding to you for this, I leaue it to his Lordſhips iudgment.

66. Fourthly you may alſo tell his Lordſhip for his better information, that if he do beleiue that the *Maronits* (out of whoſe *Diurnall* he pretendeth to haue taken the ſentence) are Monks in a monaſtery

on

on Mount *Sinah* (as you say they are) his Lordship is much deceiued; for the *Maronits* are a people dwelling on Mount *Libanus* many dayes iourney from mount *Sinah*; and albeit there are monks among them, as also on mount *Sinah*, yet they are of different orders, and cõtryes; for the *Maronits* on mount *Libanus* are of S. *Antonies* order, and those of *Sinah*, being Greeks, are of S. *Basills* order, and are not called *Maronitæ*, but *Melchitæ*. Thus much by the way for my Lords instruction, and yours.

67. Fiftly, that put the case his Lordships translation were true, and that S. *Ephræm* had said, *Non precor quemquam præter te*, yet his applicatiõ therof against prayer to Saints, is neither to the purpose, nor voyd of fraud; seeing that the circumstances (which his Lordship concealed, & you *M. Collins* haue now layd down little to his honour) do manifestly shew, that the place doth nothing preiudice prayer to saints, for the causes signifyed so lately, that I need not to repeate them now: and therefore wheras you M. *Collins*, make such account of that sentence, that you haue prefixed it before the second part of your book (where you professe to treate purposely of prayer to Saints) setting it downe vnder the title thus

thus. *Ephræm. To thee, and but to thee, to none I make my prayer*; you may do well to remoue it from thence, and ſet it amongſt the errours and faults eſcaped in the print, or rather to put it vp in your pocket, that there may be no more memory of it, nor conſequently of my Lords forgery, and your folly.

63. Sixtly, whereas my Lord doth reiect the edition of *S. Ephræms* workes, tranſlated by *Voſſius*, yea and (as you tell me alſo afterwards *pag.* 243. *lin. vlt.*) his Lordſhip will auouch it (howſoeuer the firſt tome of *Voſſius* his edition may be of the true *Ephræm*) yet the reſt are no more *Ephræms* works then his owne; wheras I ſay you affirme this in my Lords name, you may tell his Lordſhip, if you pleaſe, that albeit I acknowledg him to be a man of great dignity (as being Counſailour to the Kings Maieſty my ſoueraigne, & therfore I do beare him all due reſpect) yet I cannot acknowledge his authority to be ſo great, that his bare word ſhall ſtand for a law, and ſuffice to cenſure, controle, & condemne Authors as his pleaſure, without yeilding any cauſe or reaſon why, eſpecially in this caſe now in queſtion touching *Voſſius*, ſeeing that I haue giuen in my Adioynder (as you haue

ſeene

ſeene before) ſufficient reaſons to iuſtify his edition, which both my Lord, and you M. *Collins* haue ſeene in my Adioynder, and neuertheles you diſſemble it wholy, and vrge my Lords bare auouchment, and affirmation of the contrary, as though the ſame were ſufficient to confute all that which I haue ſayd, or can be ſayd in defence of *Voſſius*. Therefore you may tell my Lord, that as yet I ſee no reaſon, why the place alleadged by Cardinal *Bellarmine*, out of S. *Ephrams* works to proue prayer to Saints, ſhould not ſtand in full force, notwithſtanding the exception which his Lordſhip taketh to the edition of *Voſſius*; in which reſpect I will alſo be bould to make vſe of S. *Ephrams* teſtimonyes hereafter, out of the ſame edition, as occaſion ſhall ſeruc, vntill my Lord or you do diſproue it, with ſome better reaſon, then my Lords bare word.

69. Laſtly I would gladly haue my Lord to vnderſtand (though I thinke you will be loath to tell him) that he had neuer worſe lucke in his life, then when he made choyce of you for his Champion; for you are ſo farre from performing the office of a good Champion, that you rather play the part of a bad Tinker, who in labouring to ſtop one hole in a Kettle, commonly ma-

keth

keth two or three more, & leaueth it much worſe then he found it; for truly ſo doe you heere deale with my Lord, making his cauſe much worſe then it was; ſo as his Lordſhip ſhould haue prouided better for his owne honour, to haue let you ſtill be ſilent, as you were amongſt the *Canes muti non valentes latrare* (of whome the Prophet *Iſay* ſpeaketh *cap.* 56.) then to ſet your tongue on talking ſo much to his owne diſgrace, as heere he hath done; and therefore not only I, but alſo his Lordſhip hath great reaſon to ſhut vp your mouth heereafter with *Obmutesce*.

70. But now to proceed, I omit a world of fooleryes, and impertinent *cauills* in his anſwere to my *Adionder* touching certaine places of S. *Chryſoſtome* & S. *Maximus*, & will diſcouer his moſt fraudulēt anſwer concerning a place which Card. *Bellarmine* alleadged in his Apology, of an Oration of Saint *Gregory Nazianzen*, made in the feaſt of S. *Cyprian*, wherein he not only prayed to the Saint ſaying, *Tu è ſuperis nos reſpice, & populum hunc ſanctum dirige*: *Behould vs from aboue, and direct this holy people*; but alſo recounted the ſtory of a holy Virgin called *Iuſtina*, who being extremly tempted by the diuel, and her chaſtity endangered (by the means

of

of Necromancy) deuoutly implored the help of the Blessed Virgin Mary, whereby togeather with her other holy endeauours she ouercame the temptation. To this obiection of the Cardinall, my Lord of *VVincheſter* answereth three wayes; first that the Oration of *S. Gregory Nazianzen*, out of which this testimony is taken, is not *liquida fidei*, of cleare credit, because it is vncertain who that *Cyprian* was of whome he made that Oration, as namely whether he was *Cyprian* Bish. of *Carthage* (as he should seem to be by the circumstances mẽtioned therin) or *Cyprian* Bishop of *Antioch*, in which respect my Lord of *VVincheſter* sayth: *Ita ſtatuat res tota, ita perplexa omnia*, so vncertaine is the whole matter, and so perplexe, and doubtfull are all things in that Oration.

71. His second answere is, that it was but the fact of *a Mayd*, and then asketh whether *the fact of a mayde be a statute of the Church? And whether a rule of fayth be to be grounded vpon a Mayds act?* And lastly he answereth that *S. Epiphanius* sharply reprehended the selfe same fact in the same Age in the *Collyridian* Heretikes, when it was done by many of the same sexe. To these three answers of my Lord of *VVincheſter*, I replyed in my Adioynder thus. *pag.* 252. *lin.* 6. You

see

see how substantially he argueth, inferring that the matter, and substance of the oration is vncertayne, because it is doubtfull of which *Cyprian* the oration was made; wheras neuertheles he cannot with any reason deny but that the oratiō is *S. Gregory Nazianzens*: whereupon it must needs follow that albeit *Nazianzen* should be deceiued, and erre in the history, or the person of whome he speaketh, yet the substance as well of the story, as of the doctrine contayned in that Oration, was true in his conceipt, and therfore may serue for an assured testimony of his beliefe, and of the practise of the Church in his tyme (which is the only poynt now in question) and therfore seeing that he not only prayed to a Saynt himselfe, but also signifyed that a holy Virgin did the lyke; it is cleare, that both he himselfe, and also the faythfull people in those dayes, held it to be lawfull, and practised it as occasion requyred.

72. And whereas M. *Andrewes* addeth concerning the latter poynt (to wit, the prayer of the mayde) that it was *but a fact of a mayd*, and then asketh whether the *fact of a mayd is a statute of the Church?* and whether a rule of faith is to be grounded vpon a mayds act? I haue sufficiently answered

« him already touching the ſtatutes, & de-
« crees of the Church concerning this point;
« and now tell him agayne, that there was
« neyther at that tyme, any need of ſtatutes
« for prayer to Saynts, which then was euery
« where in practiſe; neyther is it now in
« queſtion what the Church decreed then
« touching the ſame, but what was then ge-
« nerally practiſed and belieued, which can-
« not be better, and more clearely proued by
« any teſtimonyes of the Fathers, then by
« ſuch as witneſſe, not only their owne facts,
« but alſo the practiſe of other Chriſtians,
« eyther in their dayes, or els in former ty-
« mes, as this was which *S. Gregory* affirmeth
« of that holy mayd.

« 73. But will you now heare how
« well *M. Andrewes* concludeth al this matter?
« forſooth he maketh an obiection againſt
« himſelfe, ſaying in a different letter (as if
« the obiection were the Cardinals) *ſed factum*
« *non reprehenditur*, but this fact of the mayd is
« not reprehended by *S. Gregory Nazianzen*:
« and then he addeth anſwering to his owne
« obiection: *Immò idem illud &c. yea, but Epi-*
« *phanius sharpely reprehended the ſelſe ſame, in the*
« *ſame age, in the Collyridian heretykes, when it was*
« *done by many of the ſame ſexe.* Thus ſayth *M. An-*
« *drews*, playing his part kindly, as well in

his

obiection as in his answere. For in his obiection (wherin he would seeme to speake for the Cardinall, or rather to lay downe his words) he dissembleth altogether what the Cardinall saith to vrge, and fortify that example of the mayde, and therefore forbeareth purposely, as it may be thought, to set it downe in his margent with the rest of the Cardinalls text; who after the words of *S. Gregory* before related (to wit *Virginem Mariam rogauit &c. She besought the Virgin Mary to succour a Virgin in danger*) addeth immediatly, *ac paulò post refert eam* &c. and a litle after (*Nazianzen*) declareth that her prayer was heard. *Vicit, inquit, virgo, vincitur damon.* The Virgin (saith he) ouercame, and the Diuel is ouercome. Thus doth the Cardinall vrge this example, which as you see, is of much more force, then to say only (as *M. Andrews* saith) that *S. Gregory* did not reprehend the fact.

74. For albeit his silence in not reprehending it, may serue for an argument that he did not mislyke it, yet the other clearely proueth that not only he, but also God himselfe did notably approue it, seing he saith that she obtayned the effect of her prayer, and ouercame the Diuell: whereto I also add, that when that holy Father be-

« ginneth to recount the history of the mayd,
« he sayth thus: *Audite Virgines, ac simul exultate*
« *&c. Harken o ye Virgins, and reioyce also, yea all ye*
« *that esteeme chastity in matrimony, and loue Virgins,*
« *giue eare, for to both sorts this my narration may*
« *serue for an ornament*. So he. Whereby it ap-
« peareth playnely that he meant to recount
« that which he would wish to be approued
« and imitated by others: whereupon it fol-
« loweth that by this example he exhorted,
« and encouraged all those whose chastity
« should be endangered, to craue the help of
« the blessed Virgin, as that holy mayd did,
« who thereby (together with her other
« deuotious of fasting, & prayer to almighty
« God, which S. *Gregory* relateth) ouercame
« the Diuell, and escaped the danger of his
« tentation. And could this holy Father
« more euidently declare what his faith and
« beliefe was, concerning prayer to Saints,
« then not only to relate this fact of a holy
« Virgin without reprehension of it, but also
« to signify the happy euent, and successe
« thereof, yea, and to incyte others to the
« approbation, and imitation of it?

« 75. But now sayth *M. Andrewes*, although
« *Nazianzen* did not reprehend it: yet *Epipha-*
« *nius* did sharply reproue *idem illud*, euen the
« selfe same fact in the same age in other wo-

men

men. If this be true, M. *Andrews* doth indeed
say somewhat to the purpose (at least to
proue that the Fathers of that age did not
with vnanime consent allow prayers to
Saynts;) but if it be false, and that he flat-
ly belyeth S. *Epiphanius*, what shall we
think of the mans conscience, and cause?
The truth is, *S. Epiphanius* sharply reprehen-
deth certayne womē who vsed at a certain
time of the yeare to commit Idolatry to the
Virgin *Mary*, adoring her with diuine ho-
nour, offring to her certain cakes in sacri-
fice, as though she had byn a God, or a God-
desse, and they her Priests: whereupon he
discourseth amply, prouing first out of
the old Testament, that *nusquam mulier sacri-
ficauit, aut Sacerdotio functa est*, women haue
neuer sacrifyced any where, or executed
Priestly function. And then he commeth
to the new Testament, where he sheweth
also the same, and addeth further, that if
women could euer haue byn admitted to
Sacrifyce, the Virgin *Mary* her selfe should
haue done it rather; then any other, ne-
uertheles she neuer did: and finally he con-
cludeth, that the body of the blessed Virgin
Mary, was *reuerà sanctum, sed non Deus*, truely
holy, but not God,

76. By all which it appeareth, that

„ theſe women, which *Epiphanius* reprehen-
„ deth, did not only take vpon them the
„ Prieſtly function, but alſo committed flat
„ Idolatry, adoring the Virgin *Mary* with
„ diuine honour, offring ſacrifice vnto her,
„ which is a worſhip due to God alon. Now
„ then could a man beleiue that *M. Andrewes*,
„ or any man els that hath care of his repu-
„ tation would be ſo ſhameleſſe to ſay, that
„ this is *idem illud*, that very ſelfe ſame thing
„ which, *Nazianzen* ſayth, that holy Virgin
„ did, who only craued help of the Virgin
„ *Mary*? Is there no differēce betwixt praying,
„ & ſacrifyſing? betwixt Idolatry, & religi-
„ ous veneration due to Gods Saints, & ſer-
„ uants? Or betwixt the vſurpatiō of Prieſtly
„ functiō (whereof no woman is capable) &
„ the oblation of priuate prayers, which is
„ as free for women, as men? Doth euery one,
„ or any one that prayeth to Saynts or An-
„ gels, crauing their help, and aſſiſtance (as
„ that holy Virgin did) doth he, I ſay, adore
„ them as Gods, commit idolatry, offer Sacri-
„ fice, vſurpe the function of a Prieſt as thoſe
„ women did, whom *Epiphanius* reprehended?
„ Truly if *M. Andrews* can iuſtify this, he may
„ boldly ſay, and write what he liſt. So is
„ now you ſee, that whereas he vndertooke
„ to proue that this teſtimony of *S. Gregory*

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Nazianzen is not *liquidæ fidei*, of cleare credit, he hath obſcured, or rather clearely loſt his owne credit, by an euident, and intollerable abuſe of *S. Epiphanius*, without giuing the leaſt blemiſh, or taint in the world to the credit of the place that he impugneth: by the which it appeareth euidently, that the *Inuocation of Saints* was vſuall in the time of *S. Gregory Nazianzen*, ſeeing that he himſelfe did both *inuocate Saints*, and alſo teſtify and approue the practiſe of it in others, as you haue heard: and this ſhal ſuffice for him.

77. Thus ſayd I in my *Adioynder*, wherein you ſee, I not only confuted my Lord of *Winchesters* anſwere to the Cardinalls obiection, but alſo charged his Lordſhip with two frauds, the one in diſſembling, and cõcealing wholy that which moſt imported in the obiection, I meane the circumſtances which the Cardinall vrged to confirme the Mayds example in praying to the Bleſſed Virgin, to wit, the good ſucceſſe, and effect of her prayers, and other holy endeauours which S. *Gregory* ſignifyed, ſaying: *Vicit virgo, & vincitur Dæmon*: *The Mayd ouercame, and the Diuell was ouercome*; and the other fraud was, an intollerable abuſe of *S. Epiphanius* in affirming, that he condemned

in the *Collyridian* Heretiks *idem illud*, the selfe same act of the Mayd, who prayed only to the immaculate Mother of God (not as to a God, or Goddesse, but as to a creature most acceptable to God;) whereas that which S. *Epiphanius* condemned in the *Collyridian* Heretiks, was flat Idolatry, which they committed, offring sacrifice to the B. Virgin, which is due to God alone.

78. Now then I doubt not, but that the Reader expecteth that M. *Collins* should say somewhat, if not to all my reply vpon My Lords answere, yet at the least to the imputation of the fraudes, wherwith I charged his Lordship, seeing he hath vndertaken to defend him, and to cleare him of the fraudes, falsityes, and lyes, wherewith he sayth in his title, I slaundered his Lordship. But heere, he not only dissembleth that which is most important in my reply, but also is wholy silent to the charge of the two fraudes, dissembling that which he could not answere.

79. And albeit in the ninth Chapter *pag.* 388. *num.* 24. he doth enlarge himselfe very much vpon that place of *S. Epiphanius*, spending no lesse the fiue or six pages, in a large Comment vpon it; neuertheles he maketh no mention at all of any imputati-

on

on of fraud, or abuſe of S. *Epiphanius* (wherwith I charged his Lordſhip) & yet I gaue him ſufficient occaſion to do it euen in that place, where I recapitulated all my Lords frauds, falſityes, and lyes, & among the reſt, charged his Lordſhip with this in particuler, ſaying, *that he had egregiouſly abuſed, and flatly belyed* Epiphanius, *touching prayer to our Bleſſed Lady*, which M. *Collins* thought beſt, to diſſemble wholy, and yet to make ſome fayre floriſh vpon the place it ſelfe, becauſe it treated of Idolatry, and ſeemed to him very fit, to gull ſome ſimple Reader, with the help of ſome falſe gloſſe, or comment of his; and this he thought he might doe without any hazard to my Lords honour, who being not ſo much as named or any wayes mentioned by him, ſhould ſcape Scotfree for his fraude, albeit the Reader ſhould not be ſatisfyed with the expoſition of the place.

80. But you will ſay perhaps, that albeit M. *Collins* doth not name my Lord, nor mention my obiection of fraud to his Lordſhip, yet it may be hath cleared him ſufficiently of the imputation, if he haue proued, that *Epiphanius* condemned prayer to the Bleſſed Virgin, no leſſe then ſacrifice. But how hath he proued it? Forſooth, he

« sayth thus *pag.* 388. *num.* 24. *Epiphanius* you
« say, *neuer reprehended praying to the Virgin Mary,*
« *but sacrifice only in the Collyridian gossipps. And was*
« *their sacrifice without prayer? Or could it well be?*
« Remember I pray you, your owne princi-
« ples; then shew where *Epiphanius* reprouing
« sacrifice, excepts praying, and condemnes
« not all their foppery in grosse: yet he scans
« the point nicely, and shews what we may
« giue to the Virgin without offence, what
« we may not, in all which, of prayer not a
« word he vouchsafes her. Thus indeed sayth
« M. *Collins*, euen as much to the purpose, as
if he had sayd iust nothing.

81. For what need I deny either that the prayer of these Idolaters cõcurred with their sacrifice, or that *Epiphanius* condemned them both? Seeing that (as wel their prayer, as their sacrifice) was idolatrous, being offred to a creature, as to God. As also the like may be said euen of any act of worship or reuerence done to any man, or other creature as to God, either with prayer, or without it, in which respect the Christiãs in the tyme of *Iulian* the Apostata, would not do any reuerence to his Image when it was painted with the Image of *Iupiter*, because they would not seeme to do an act of Idolatry to *Iupiter*; wheras they vsed to do

reue-

reuerence to the Image of the Emperour, whē it was alone, as it is testifyed by S. *Gregory Nazianzen orat. 1. in Iulian.* And no doubt the *Collyridian* gossips did acts of worship, & veneratiō together with their sacrifice, & prayer to the Blessed Virgin; which acts, were in like manner condemned by S. *Epiphanius in grosse withall their soppery* (as *M. Collins* saith very well) and yet I hope, he will not say, therefore that all acts of worships or reuerence done to creatures are vnlawfull: wherby you may see how wisely he argueth, and how like a Doctor of Diuinity, to reiect all prayer to Saints, because Idolatrous prayer is to be reiected, not prouing prayer to Saints to be idolatrous, which neither he, nor his fellow Ministers shall euer be able to proue.

82. For as sacrifice may be lawfull, and vnlawful, so also we may say of prayer. Sacrifice offered to God is most lawfull, but offered to a creature is most vnlawfull, yea abominable; so also prayer made to almighty God as God, or to a Saint as a Saint, (that is to a creature acceptable to God) is lawfull, and behouefull; but made to a Saint, or to any other creature as to God, is idolatrous and execrable: so as my Lord of *Winchester* ought to haue made a great

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difference betwixt the prayer of *Iuſtina* the holy Mayd in *S. Gregory Nazianzen*, and that other of the *Collyridian* Goſſips in *Epiphanius*; for the former was made to the Bleſſed Virgin, not as to God, but as to a creature (yet the Mother of God) and ſo was lawfull and good, whereas the other prayer was made to her, not as to a creature, but as to God, and conſequently was vnlawfull and deteſtable; and therefore my Lord (if I may be bould to ſay it) ouerlaſhed very much, and greatly abuſed *S. Epiphanius*, when he ſaid that, *Epiphanius* reprehended the prayer of *Iuſtina* in the *Collyridian* Goſſips and *M. Collins* did very wiſely to paſſe it with ſilence, and become dumbe, when he could not tell how to defend, or excuſe it.

83. And this might ſuffice for this point, were it not that his gloſſe vpon S. *Epiphanius* is not only moſt falſe, and abſurd, but alſo moſt iniurious to the bleſſed, and immaculate Mother of God; in which reſpect, I cannot omitte to diſcouer aswell his impiety as his abſurdity therin: and becauſe he is ſo ample in it, that it cannot be confuted in a few wordes, I will make it the ſubiect of the next Chapter.

An impious and absurd glosse of M. Collins *vpon a discourse of S.* Epiphanius *against the Collyridian Heretikes is examined, and proued to be partly repugnant to the text of that holy Father, and partly opposite to the beliefe, and doctrine of his Maiesty; and finally blasphemous, and most iniurious to the immaculate Mother of God, whose honour is defended throughout the whole Chapter.*

CHAP. VIII.

BEING now to examine *M. Collins* his absurd, and impious glosse vpon *S. Epiphanius* against the *Collyridian* Heretikes, I find to be verifyed in him, that which our Sauiour sayd *Matth. 7.* that as he is wise who builds his house vpon a rocke,

so

so is he a foole that builds it vpon the sand, (that is to say vpon a weake and false foundation) as M. *Collins* hath done heer, having founded all the frame of his building (I meane al the weight and force of his arguments) vpon two false suppositions. The one, that the honour which we giue to the Blessed Virgin is idolatry. And the other, that the *adoration*, which *S. Epiphanius* denyeth to her, is the *adoration*, and honour that we doe yield her; which two points are most false; for *S. Epiphanius* (whome he glosseth) impugneth, & condemneth only the Idolatry of the *Collyridian Heretikes*, against whome he wrote, and by the way, inueigheth against the Idols of the *Paynims*, vsing throughout all his discourse, the word *adoration* for diuine honor, wherin he doth not touch vs at all, who do not giue any diuine honour to the Blessed Virgin, and much lesse so her Image, or to any creature; so that as our Sauiour sayd of the fools house, that the winds blew, and the house fell, so may I say of *M. Collins* his braue building, that one puff or blast of a bare denyall will ouerthrow it. And therfore he should first haue proued his grounds soundly, before he made his inferences vpon them, and so his large Comment vpon *S. Epiphanius* might

haue

haue ſeemed at leaſt, to haue beene to ſome purpoſe; whereas now it ſerueth to no other end, but to diſcouer his folly, and his impious, & blaſphemous humour againſt the moſt bleſſed, and glorious Mother of God; in which reſpect I will take a little paynes to examine it briefly, and to defend the due honour done to her by Catholikes, ſo farre, as his Comment ſhal giue me occaſion: and to that end I moſt humbly craue both her leaue and aſſiſtance with this verſicle of the Church; *Dignare me laudare te Virgo ſacrata, da mihi virtutem contra hoſtes tuos:* Vouchſafe to giue me leaue, Holy Virgin, to prayſe thee, & giue me force (or ſtrength) againſt thy enemyes.

2. Now then to the end it may appeare, that *S. Epiphanius* forbidding the *adoration* of the B. Virgin, meaneth only diuin adoratiõ, or worſhip, is it to be vnderſtood that theſe fooliſh women (of whome he wrote) held her to be God, and therefore ſpeaking of them *hæreſ.* 78. he ſayth, that *Sanctam ſemper Virginem pro Deo introducere ſtuduerint*, they laboured to introduce the holy euer Virgin for God. And that therefore they vſed to do ſacrifice vnto her; in which reſpect he ſayth alſo afterwards: *Ceſſet itaq; error ſeductorum, neq; enim eſt Deus Maria, neq; de*

Cælo

Cælo corpus habens &c. let the errour of these seduced people cease; for *Mary* is not God, neither hath she a body from heauen, but by the conception of a man and woman. And againe afterwards *hæres.* 79. *Reuerà sanctum erat corpus Mariæ, non tamen Deus &c.* truely the body of *Mary* was holy, yet not God, she was indeed a Virgin, and honourable, but not giuen vs to be adored, but she adoring him, who was borne of her in flesh. So he. Whereby it is euident, that he denyeth her only that *adoration*, which she gaue vnto her sonne, that is to say, diuine honor as to God.

3. And to this purpose he sayth further, that *God the VVord tooke flesh of the Virgin, yet not to the end that she should be adored, nor to make her a God nor that we should offer sacrifice in her name; nor that she should find women priests & she-sacrificers after so many Ages.* In all which it is manifest, that those fooliſh women, held the Blessed Virgin to be God, and adored her with sacrifice (which is diuine honour due to God alone.) And therfore S. *Epiphanius* proueth also very amply, as I haue signifyed before in the last Chapter *num.* 74. that it was neuer heard, or read of in the ould or new Testament, that there were women-priests, which might offer

sacrifice.

ſacrifice. Finally in the ſame ſenſe, and to the ſame purpoſe, he ſaith all the reſt touching *Adoration*, which M. *Collins* alleadgeth and obiecteth to vs, as, *Mariam nemo adoret*, let no man adore *Mary*: *Deo debetur hoc myſterium*, this miſtery is due to God; *etſi pulcherrima eſt Maria, & ſãcta, & honorata, at non ad adorationem*, albeyt *Mary* be moſt fayre, & holy, and honourable, yet not to be adored; & laſtly, *Maria in honore ſit, Dominus adoretur*, let *Mary* be honoured, and our Lord adored.

4. All this ſaith Saint *Epiphanius*, and M. *Collins* alleadgeth it, with certaine other ſentences, which ſhall alſo be conſidered after a whyle: but by all this which I haue cyted, it is euident, that thoſe *Collyridian* goſſips, holding the bleſſed *Virgin* for a God, committed flat Idolatry, offering ſacrifice vnto her, as her Prieſts; and that therefore Saint *Epiphanius* worthily forbiddeth all ſuch adoration to be exhibited to her, or to any other creature; teaching neuertheleſſe, that ſhe is to be honoured as the mother of God, though not to be adored as God: whereby it appeareth that M. *Collins*, hath belyed Saint *Epiphanius* notably, whom he affirmeth not to adiudge to her any *adoration* at all *of what kynde ſoeuer*; for if ſhe be to be honoured, ſhe is to re-

ceiue some kynde of *adoration*, seeing that the word *adoration* signifieth not only diuine honour, and worship (in which sense Saint *Epiphanius* taketh it here) but also religious, and ciuill worship, as I haue proued so amply, and clearely in my *Adioynder*, out of the holy scriptures, and fathers, that M. *Collins* himself graunteth both the different vse, and acception of the words, and also the different kynd of worship, or honour signified thereby; for he graunteth the *ciuil adoration*, though absurdly he denyeth the *religious*, calling that *ciuill* which is testified in the scripture to haue beene done to Angells, and holy men, as I shall haue occasion to shew amply, and to discouer his folly withall, in the tenth Chapter. But that which I wish to be noted for the present, is, his detestable impiety, seeing that in excluding the most blessed mother of God from all *adoration of what kind soeuer*, he doth not only exclude her from the religious worship, & *adoratiõ* which the church doth yeild her, but also from the *ciuill adoration*, which he himself graunteth may be giuen to mortall, and sinfull men: so as yf shee should appeare to any (as she hath done to many) she might not be adored so much as ciuilly, with cap, and knee, or bowing of the

the body, which is a kind of ciuil adoratiō, that may be vſed to any man of quality.

5. But will you heare how Saint *Epiphanius* himſelfe checketh this fellow, *hæreſ* 78. writing againſt ſuch others as he, I meane certaine heretickscalled *Antidicomarianitæ*, that is, ſayth he, *Aduerſarij Mariæ velut inimicitiam aduerſus Virginem habentes, & gloriam illius extenuare volentes* &c. The Aduerſaryes of *Mary*, bearing, as it were, emnity agaynſt the Virgin, and deſyring to extenuate her glory &c. to whome he ſayth thus: *VVho is he that out of the abundance of an affected madnes, would frame ſome blaſphemous opinions, open his mouth, and looſe his tongne out of a wicked mynd?* Immò pro hymnis & gloria, *yea inſteed of Hymnes, and glory, inuent, and vtter drunken, and contumelious ſpeaches againſt the holy Virgin?* Et vas honoratum non colere, *and not to honour* (or worſhip) *that honorable Veſſell* &c. Thus ſayth Saint *Epiphanius*. For the better vnderſtanding whereof, yt is to be conſidered, that he wryteth this againſt certaine Heretikes, who did teach that the Bleſſed Virgin, was not allwayes a Virgin, but that ſhe had children by *S. Ioſeph* after the byrth of *Chriſt*: to which purpoſe I wiſh 3. things to be noted.

6. The firſt, that if *M. Collins* be not of the

ſame opinion, he is not far from it according to the principles of his maiſter *Caluin*, *Beza*, & other ſectaryes, who teach that the B. Virgin made no vow of chaſtity, or if ſhe did, that ſhe was not bound to obſerue it: ſo as according to their doctrine ſhe might haue done (if not better, yet) at leaſt as wel to haue had the company of her husband, (being marryed) as to cõſerue her virginity, which they hold to be of no greater merit then mariage; wherupon it followeth that if *M. Collins* agree in opinion with his maiſters *Caluin*, *Beza*, & other Sectaries (his bretherē in the Lord) he hath no ſmall affinity, & participation with the *Antidicomarianita*, whom Saint *Epiphanius* confuteth, and condemneth for enemyes to the Bleſſed Virgin, and moſt blaſphemous heretiks.

7. The ſecond thing which I wiſh to be noted is, that albeit S. *Epiphanius*, make no particuler mention of any other diſhonour that thoſe hereticks did her, eyther in word, or deed; yet it may be gathered by this, which I haue here alleadged out of him, that they refuſed to do her publick honour, and ſeruice, *with hymnes, and glory*, as the Church vſeth, which you ſee, he blameth and vtterly condemneth, not only in them, but alſo conſequently in *M. Collins*, and

and all his fellows, who do in that poynt fully participate with them.

8. The third is, that it is euident by this place of *S. Epiphanius*, that he is so farre from denying to the Blessed Virgin all *adoration of what kind soeuer*, that he expresly condemneth those which do not honour, and glorify her with *Hymnes and Prayses*, which is part of the worship, and *adoration* that the Church doth exhibite vnto her, and is denyed her by M. *Collins*, who therefore is heere ouertaken euery way, & proued not only to be one of those blasphemous Heretiks (or at least cozen-german to them) but also to haue shamefully belyed S. *Epiphanius*, in making him deny to the Blessed Virgin *all adoration*.

9. Lastly, it is cleare by all the premiles, that *S. Epiphanius* denyeth no other *adoration* or worship of the Blessed Virgin, then all Catholikes do, that is to say *diuine adoration*, in which respect he condemneth, and worthily derideth the Idolatry of those fantasticall wo mẽ who made her a God, & did sacrifice to her as her priests, which we should no lesse detest, and deride, then he, if any vsed the like at this tyme.

10. But perhaps he will say, that although we do not worship her with diuin

adoration, yet we giue her more then is due vnto her in the opinion of *S. Epiphanius*, who alloweth leſſe honor vnto her, then to holy men, and farre leſſe then to Angells. This indeed M. *Collins* laboureth to proue out of *S. Epiphanius*; and as he is very ready to take hold of euery thing that may ſeeme any way to diminiſh the honour, and glory of the Bleſſed Virgin, he firſt obſerueth, that *S. Epiphanius* wiſheth it to be noted in the holy Scripture, that our Sauiour called her *VVoman Ioan.* 2. at the Marriage in Cana of *Galilee*, ſaying to her (whē ſhe tould him that there wanted wine) *Quid mihi & tibi eſt mulier? Nondum venit hora mea VVhat haue I to do with thee woman? My houre is not yet come: to the end that ſome might not thinke that the holy Virgin was more excellent, as it were ſoreſhewing what ſhould happen in the world by ſects, and hereſies, that ſome through too great admiration of that holy woman, might not ſlyde into hereſy, and the detaſt thereof; for in very truth all this paſſage is nothing els, but a meere mockery, and an old womans tale.*

11. Thus ſayth *S. Epiphanius* cyted by M. *Collins*, wherein there is nothing that may iuſtly be taken, as ſayd in diſgrace of the Bleſſed Virgin, if we conſider that *S. Epiphanius*, writing againſt thoſe giddy headed women, who made her God, had reaſon

son to vrge what he could, concerning the infirmity of her nature, & sexe, to correct their exorbitant conceipt of her diuinity; as he that would make streight a crooked sticke, doth bend it backe the other way, as farre as he may without breaking it: & therefore when he wrote immediatly before against those which were her enemyes (to wit the *Antidicomarianitæ* (M. *Collins* his Cozen-germans) he vrged her eminent dignity in being the mother of God, and called her *Matrem viuentium*, the Mother of the liuing, *& causam vitæ*, and the cause of life to all true Christians, detesting the blasphemy and drunken madnes of those which sought to extenuate her glory, as I haue partly signifyed before, and shall haue occasion to declare further heereafter.

12. Therefore whereas our aduersaries are wont to make great vse of those wordes of our Sauiour to his Blessed Mother, to proue the little esteeme he made of her, in calling her *woman*, and saying vnto her: *Quid mihi & tibi est mulier?* We may well say, that if the whole passage and story be wel considered, it maketh exceeding much for her prayse, and proueth cleerely the force of her prayers, & intercession for vs; seeing it appeareth thereby, that the only

insinuation of her desire to haue the want of wyne supplyed (though it were by a miracle) was so powerfull with our Saviour, that he was content to satisfy her desire, the tyme being not yet come, for the working of that miracle, which he signifyed, saying, *nondum venit hora mea*, my tyme is not yet come, and therfore I say it may wel be thoght, that to the end it might appeare how much he esteemed and honoured her, and of what force her intercession should alwayes be with him, he ordayned to doe his first miracle, as it were out of tyme, and at her suite and request, or rather vpon the very insinuation of her desire, for she sayd only to him, *Vinum non habent*, they haue no wine. This may be confirmed out *S. Ambrose serm. 16, in psal. 118. S. Cyril. lib. 2. cap. 23.* and *S. Chrysostome hom. 21.* who affirme that our Saviour did that miracle sooner then otherwayes he would haue done, at the request of his Mother,

13. But then you will aske me, why did he reprehend her saying: *Quid mihi & tibi est Mulier &c.* what haue I to do with thee woman? Wherto I answere, that it may well be gathered by that which followeth that it was no reprehension, but an honour to her; and therefore S. *Iustinus* sayth

quæſt. 126 *Non verbo matrem obiurgauit, cùm eam facto honorauit*, Chriſt did not chide, or reprehend his mother, when he honoured her with the fact. Alſo S. *Cyril* ſayth *lib.* 2. *cap.* 23. *Quantus honor parentibus &c.* Chriſt ſhewed how great honour is due to parẽts, ſeeing that he preſently did the act (that is to ſay, he wrought the miracle) *propter Matrem* for his Mother; beſides that it may wel be thought that if he had reprehended her for it, ſhe would not haue perſiſted in her deſire, and much leſſe would ſhe haue inſiſted vpon the performance of it, as ſhe did ſaying preſently to the ſeruants: *Quodcumq; vobis dixerit facite*, do whatſoeuer he ſhall ſay vnto you; whereby it appeareth that ſhe and our Sauiour vnderſtood one another well inough, and that he was ſo farre from reprehending her, that he graunted her requeſt, and that ſhe knew it (notwithſtanding that anſwere,) and alſo knew that he meant to giue order to the ſeruantes to doe ſomewhat for the execution of it, and therupon ſhe ſayd to them, *Doe whatſoeuer he ſhall command you*, as S. *Cyril* teacheth expreſly *vbi ſupra cap.* 24. ſaying thus: *The Mother of Chriſt was not ignorant, that he did deſerre, or attribute great authority and dignity vnto her, who hauing perſwaded (or induced him to do the*

miracle) in such manner as was conuenient, did dispose, and exhort the seruants to do all that which he should command them. So he.

14. Therefore albeit there are different opinions, and interpretations of those wordes *Quid mihi & tibi est mulier?* Yet that which is most common & most probable, is, that for as much as she demanded of him a miracle, which surpassed the power of nature, and was to be done by him as he was God, he vsed those wordes, shewing lesse respect vnto her, then otherwayes might seeme conuenient from a Sonne to his Mother; to leaue vs this document, that in things pertaining to Almighty God and to his seruice, no respect is to be had to flesh and bloud; and therfore *S. Bernard* obserueth very well *serm. 2. Dom. 1. post octau. Epiphan.* that Christ vsed that manner of speach, *non propter Matrem, sed propter nos*, not for his Mother, but for vs, that is to say, for our instruction; for which cause also he seemed to make small accompt of his Mother and kinsfolkes, when some interrupted his preaching, and tould him that his Mother and brethren sought for him *Matth. 12. Quæ*, sayth he, *est mater mea &c.* who is my Mother, and who are my Brethren? And then holding out his hands towardes his

his disciples, he sayd: *Behould my Mother, and behould my brethren &c.* In like manner he seemed to speake to his Mother, and to S. *Ioseph* with small respect *Luc.* 2, when they found him in the Temple, & tould him that they had sought him with sorrow: *Quid est*, sayth he, *quod me quærebatis &c.* Why did you seeke me? Did you not know, that I must imploy my selfe in those things which belonge to my Father? And yet the Euangelist testifyeth in the same place presently after, that he went with them to *Nazareth, & erat subditus illis*, and was subiect to them, that is to say, in all domesticall duryes, and such things as belonged to his humanity. And this interpretation of those words, *quid mihi & tibi est mulier?* (to wit that he spake to her as he was God, and not as he was man) is conforme to the opinion of *S. Augustine* vpon this place *tract.* 119. *lib. de fide, & simbolo cap.* 4. *lib.* 2. *de fide ad Catechum. cap.* 5. *S. Gregory lib.* 8. *Reg. cap.* 42. *Theophil. Antiochen. lib.* 4. *allegor. Gaudentius tract.* 9. *de Euangel. lection. S. Beda* & *Euthymius* in their commentaryes vpon this Ghospell.

15. And as for the obseruation of *S. Epiphanius* that our Sauiour called her *woman*, I say, that albeit there want not good Authours, who do expound it rather to her commen-

commendation then otherwayes (as that he called her woman *per excellentiam*, for the excellency of her person, as being the chiefe *woman*, in which respect, she is also called only *Mary*, many tymes, as the chiefe *Mary*; which I obserue heere the rather, because *M. Collins* noteth in his margent out of *S. Hierome*, that he calleth her only *Mary*, *Mary*) neuertheles I do not deny but that *S. Epiphanius* might among other reasons probably conceiue that our Sauiour foreseeing that heresy of the *Collyridians* (who esteemed & serued her as God) called her a *woman*, to arme vs against that heresy, and dotage of theirs; but this no way concerneth vs who do know, and acknowledge her to be a woman, and a meere creature of God, as all others both men, and women, and Angells are; and therefore *M. Collins* sheweth more malice, then wit, to apply this to vs. Besides that, I cannot omit to note by the way, a pretty sleight of his, not voyde of fraud, in his allegation and translation of this place of *S. Epiphanius*.

16. For whereas that Father alleadging those words of the holy Scripture, *Quid mihi & tibi est mulier?* addeth therto *caræ*, and hath them thus: *Quid mihi & tibi est caræ mulier?* that is to say, *VVoman what haue I, and thou*

to do with it? M. *Collins* ſetting downe the text of S. *Epiphanius* at large, leaueth out *cura* both in the Latin, and in the Engliſh, and tranſlateth the Latin thus, *what haue I to do with thee woman?* Which wordes of our Sauiour, as *S. Epiphanius* readeth, and vnderſtandeth them, not only in this place (alleadged by *M. Collins*) but alſo *hæreſ.* 51. do not containe any aſperity and ſharpnes at all, and therefore *M. Collins* thought it better to falſify *S. Epiphanius*, though he himſelfe alleadgeth him, then by alleadging him truely to giue ſome inkling of a more mild expoſition and ſenſe thereof; albeit the ſame is not the interpretation of *S. Epiphanius* only, but alſo of *Iuſtinus quæſt.* 136. *Euthymius* in his Commẽtary vpon this Ghoſpell, and of diuers others both ancient and moderne; but howſoeuer thoſe words are to be vnderſtood, they doe nothing preiudice our cauſe who do not deny our Bleſſed Lady to be a woman, and much leſſe do make her a God: beſids that, the whole cõtext of that ſtory which *S. Epipha.* only toucheth, doth notably proue the great power, and force of the B. Virgins prayers, & interceſſion to her Sonne, (as I haue ſignifyed before) and therefore may very well incite, and moue vs to haue recourſe vnto

her

her, that she may recommend vs, and our necessityes vnto him.

17. And now to proceed with *M. Collins* his comment; after he cyteth these wordes out of S. *Epiphanius*: *Quæ verò Scriptura de hoc narrauit? Quis Prophetarum præcepit hominem adorari, nedum mulierem?* that is. *What Scripture informeth vs heereof? Which of the Prophets commanded any man to be worshiped, much lesse a Woman? See you how he reduceth this Controuersy to Scripture? Yet the Adioynder makes no reckoning of Scripture in this question, so we haue miracles, and traditions, and other obseruations. Well it was lawfull for* Epiphanius *to fly to that,* Quæ verò Scriptura, *and* Quis Prophetarum præcepit &c. *See you also how he presents not a few before the Virgin? For we must not worship man,* sayth he, *much lesse a Woman, belike though it be the Virgin her selfe*: Eximium quidem est vas, sed Mulier, & nihil à natura immutata, *that is, An excellent Vessell she is no doubt, but yet a woman, and not a whit changed in regard of her nature.* Thus sayth *M. Collins* with more which shallbe examined anon.

18. Now whereas he noteth very seriously in S. *Epiphanius*, that he reduceth this controuersy to Scripture, and that neuertheles the *Adioynder* makes no reckoning of Scripture in this question, truly he is very seri-

ſeriouſly idle in ſaying ſo, and the rather becauſe he chargeth the Adioynder, with contempt of Scripture, without telling vs where he fyndeth it, or what the Adioynder ſayth to that purpoſe; and therefore, I omitt to anſwere it, as one of his fooleryes, not worth the anſwering, and wiſh to be obſerued in the reſt what a friend he is to the bleſſed Virgin, whome he depriueth of all honour, and worſhip, yea more then any man, by reaſon of the naturall infirmity of her ſexe, as being ſtil a woman, and not a whit changed in regard of her nature; which reaſon as it is vſed by S. *Epiphanius*, might make it cleare inough to *M. Collins* (if he were not willfully and malitiouſly blind) that the worſhip wherof he treateth, & which he denyeth more to women, then to men, is onely diuine worſhip; for ſo the argument of Saint *Epiphanius* is very good, whereas otherways it were abſurd, and he ſhould contradict himſelf; to which purpoſe it is to be conſidered, that diuine adoration, or worſhip can be due to none, who hath not true diuinity; and for as much as diuinity muſt needs be naturall (for God is God by nature, and not by grace) it followeth euidently, that if a man, who is by nature more

more perfect then a woman, cannot haue true diuinity (nor consequently diuyne worship) much lesse can a woman haue it, and therefore the blessed Virgin being still a woman (though glorifyed) is much lesse capable of diuinity, and consequently of diuine honour then a man; and thus I say the Argument of S. *Epiphanius* is good.

19. But if we vnderstand worship (not as it is diuine, but as it may be due to creatures (participating of the diuine excellency) the argument of S. *Epiphanius* will be nothing worth, & so wil become to be the argument of M. *Collins* as indeed it is, and not of *S. Epiphanius*: & this I say, because a woman, though she be inferiour to a man by nature, yet by grace may farre excell him, and consequently deserue a farre greater worship then he; so as that learned Father was neuer so simple, to make such an argument as M. *Collins* would haue him to do, as first to exclude all men from all kind of worship (which were ridiculous) and thē to inferre also thereupon, that no woman ought to be worshipped. For albeit Almighty God had not, or would not bestow so much grace vpon any man, as to make him worthy of worship, yet he might bestow it vpon some woman, or vpon all

women

women if it pleased him, and consequently make them more worthy of worship, then any man, which is indeed verified in the B. Virgin, who albeit by nature she be inferiour to any man, yet by grace she excelleth all men, yea and all Angells, as shalbe declared after a whyle: whereupon it followeth that she deserueth more worship then they all.

20. Moreouer I haue made it manifest allready (and therefore need not to repeat it) that S. *Epiphanius* teacheth expressly that the most B. Virgin, is to be honoured, or worshipped with *hymnes and glory*, and that he inueigheth bitterly against those, who refuse to do it, so as he should contradict himselfe most ridiculously if he should exclude her from all worship; eyther in respect of the infirmity of her sexe, or for any other cause whatsoeuer, albeyt he hath reason to debarre her from diuine honour, because neyther she, nor humane nature is any way capable therof.

21. But let vs follow *M. Collins* a little further, thus then he proceedeth. Honoured she is, but as the bodyes of Saints: & if I may say any more towards the magnifying of her, *sicut Elias, sicut Ioannes, sicut Tecla*, like *Elias*, lyke *Iohn*, lyke *Tecla*: only herein (sayth

« Epiphanius more honorable then Tecla, that
« she was imployed to be the instrument of
« the misterious birth of our Lord; but sup-
« pose she be like ōly to other Saints may not
« they be worshipped ? *sed neq; Elias adorandus*
« *est, etiamsi in viuis sit; neq; Ioannes adorandus, neq;*
« *Tecla, neq; quisquam sanctus adoratur* : not only
« no dead Saints, but not so much as they
« that neuer dyed may be adored &c. neyther
« *Elias* is to be adored, nor *Iohn* to be adored,
« nor *Tecla* nor any Saint is to be adored &c.
So he, wherin it is to be obserued.

22. First, that S. *Epiphanius* doth euen in these words alleadged heer by M. *Collin*, not only distinguish betwixt diuyne adoration, and the honour due to the blessed Virgin; but also teach expressly, that she, & the Saints, yea & their very reliks are to be honoured, which also is more euident and effectuall in the text of S. *Epiphanius* thē as *M. Collins* abridgeth, and glosseth it. For S. *Epiphanius* hauing asked the question, *Quis prophetarum* &c. *Which of the prophets did euer commaund that any man should be adored much lesse a woman* ? addeth presently touching the blessed Virgin thus : *Eximium est* &c. *truly she is a notable Vessel, yet a woman, and nothing changed in regard of her nature: Verum & intellectu & sensu in honore honorata, sicut corpora sanctorum*

&c.

&c. *but honoured both in vnderſtanding and ſenſe* (that is to ſay both with internall, and externall honour) *as the bodyes of Saints.* Thus ſayth S. *Epiphanius*, with the reſt that followeth ſet downe by *M. Collins* concerning *Elias*, *Iohn*, and *Tecla*; wherin it is manifeſt that he denyeth to the bleſſed Virgin diuine worſhip only, and acknowledgeth that there is due vnto her an inferiour honour both mentall, and corporall, ſuch as may be done to creatures, namely to the bodyes, or relikes of Saints, to *Elias*, to *Iohn*, and to *Tecla*; affirming neuertheles that the bleſſed Virgin is more to be honoured then *Tecla*, becauſe ſhe was the mother of God; by which reaſon ſhe is alſo more honorable then eyther *Elias*, or *Iohn*, or any other holy man or woman, ſeeing ſhe had that particuler priuiledge aboue all other creaturs.

23. Therefore for as much as honour is to be exhibited to any one more or leſſe; according to the greater, or leſſer tytles, & conſiderations that moue thereto, it followeth that the bleſſed Virgin hauing the greateſt title of honour that euer creature had, (to wit to be the mother of God) is more to be honoured then any other creature, euen according to the argument of S. *Epiphanius*, yet ſo, as not to arryue to diuine

honour, and therfore he sayth, *sed neq; Elias adorandus est &c.* but neyther *Elias* is to be adored, neyther yet *Iohn*, nor *Tecla*, nor any other Saint is to be adored, that is to say as a God, or with diuine honour; for if wee should take *adoration* here for any other the diuyne worship, *S. Epiphanius* should contradict himself in denying to *Elias*, *Iohn*, and *Tecla*, the honour that heere he alloweth them, acknowledging that the blessed Virgin is to be honoured like to them; besydes that S. *Epiphanius* who was most conuersant in the holy scripture (as appeareth in his workes) should haue forgot himselfe very much in denying to *Elias* all odoratiõ, seeing the scripture doth testify 3. *Reg.* 18. that *Abdias* (who although he was steward to the wicked King *Achab*, yet was himselfe a man that feared God) did an act of adoration to *Elias*, falling vpon his face before him, which the prophet would not haue permitted if it had not beene lawful; whereto I may add the example of the adoratiõ done by the children of the Prophets to *Elizæus* when they saw, by his miraculous passage of the Riuer, that God had giuen him the spirit of *Elias*, *adorauerunt eum*, sayth the Scripture, *proni in terram*, they adored him falling flat vpon the ground 4. *Reg.* 2.

and

and therefore when S. *Epiphanius* asketh *quis prophetarum &c. Which of the Prophets, did euer command that a man should be adored*, he meant not thereby to deny to men all adoration, but only diuine worship, for otherwayes *Abdias* should haue erred greatly in adoring *Elias*; and the children of the Prophets in adoring *Elizæus*.

24. But will you see how well M. *Collins* gloseth those wordes. *Sed neq; Elias adorandus est etiamsi in viuis sit*, but neither *Elias* is to be adored, though he be liuing? Wherupon he sayth, *Not only no dead Saint, but not so much as they that neuer dyed may be adored*. So he. Ful wisely contradicting the text with his glosse, except he take *adored* there to signify diuine honour; for you see *S. Epiphanius*, sayth expresly that the Blessed Virgin is to be honoured, as the bodyes of Saints, (that is to say, the dead bodyes of Saints deceased) and albeit he say that *Elias* is still liuing, yet he acknowledgeth both *Iohn*, & *Tecla* to be dead, and yet to be honoured, for otherwayes he could not say that the B. Virgin is to be honoured like to them, if they were not to be honoured at al; thogh it be true that neither they, nor *Elias*, nor the Blessed Virgin, are to be adored, taking *adored* to signify diuine honour, as

indeed *S. Epiphanius* vseth it there, and throughout all his discourse.

25. And as well to the purpose is also another glosse of his shortly after vpon the same words, saying: *VVas it not possible, that* « Epiphanius *should light vpon your distinction of* « *diminitiue adoration, that so often, so peremptory de-* « *nyes it to the Saints, that it is lawfull to adore them,* « *and neuer expounds himselfe?* So he. To which wise question of his, I answere, that it was not only possible, that *S. Epiphanius* should light vpon our distinction, but also that he did light vpon it indeed, and sufficiently expound himselfe; for when he sayth, as you haue heard, *let Mary be honoured, and God adored*; and that *Mary is holy and honoured, but not to be adored*; & againe that she is *honoured both by vnderstanding and sense* (that is to say, both with internall, and externall honour) and yet not to be adored, he light vpon our distinction of *diminitiue adoration* (as it pleaseth *M. Collins* to tearme it) or rather to giue it the right terme, our distinction of *dulia*, and *latria*; for by the adoration which he denyeth to the Blessed Virgin he signifyeth *latriam*, that is to say, diuine honour, and by the honour which he granteth her he signifyeth *duliam*, that is to say, an inferiour honour due to creatures, for the honour

nour of God; yea and when he sayth further that she is more honourable then *Tecla*, because she was the Mother of God, (wherein she excelleth all creatures) he signifyeth *hyperduliam*, that is to say, superlatiue honour aboue all other, which honour is indeed due, and proper to her in respect of her supereminent dignity, and excellency by being the Mother of God.

26. Therfore when *S. Epiphanius* sayth that she is to be honoured, as the bodyes of Saints, as *Elias*, as *Iohn*, as *Tecla*, his meaning is not that she cannot receaue a greater degree of honour then they, but that she is to be honoured with the same kind of honour that they are, that is to say with an honour due to creatures, & not with that which is due to the Creatour, she being a creature as well as they, and no more capable of diuinity, or of diuine honour then they.

27. For if we do not vnderstand *S. Epiphanius* so, we must say also that his meaning was, that *the bodyes of Saints*, *Elias*, *Iohn*, and *Tecla*, should be all honoured with like and equall honour; as that neither *Elias*, nor *Iohn*, nor *Tecla* could be honoured more or in any greater degree then the dead body of a Saint, nor that they could be honoured one more then another, which were absurd

to say; for as there may be difference of their degree of merit, or participation of the diuine excellency; so may also the degree and measure of their honour be different: to which purpose the Apostle sayth of the glory of Gods Saints 1. Cor. 15. That *as one starre differs from another in brightnes, so shal it be in the resurrection of the dead*. And our Saiour also sayth *Ioan.* 14. That *there are many mansions in the house of his Father*; giuing to vnderstand that there are different degrees of glory amongst the Saints in respect of their different merits, whyles they were heer on earth; and for this cause the Church doth solemnize the feasts of Saints with great difference, honouring some more then others, yet all as creatures, and seruants of God; in which respect the kind of honour that is giuen them is all one, but the degree and measure thereof is different.

28. The like is also euident in temporall honour due to a King and his subiects; for the King is honoured with kingly honour due to none but to himselfe, and the subiects are honoured with an inferiour honour, such as may be giuen to subiects, and the same also in a different degree, to some more, and to some lesse, as their different quality, or the Kings pleasure requy-

guyreth, and the greateſt honour of all, next to the King is giuen to the Kings Mother, yet as to a ſubiect; Euen ſo I ſay of the honour due to God, and to his Saints, and ſeruants; for the honour due to him, is diuine and peculiar to himſelfe, and the honour that is done to his Saints and ſeruants is of another kind, not extending it ſelfe further then to the conſideration of creatures, whom he will haue to be honoured; and yet within that limit, the degree of honour is different according to their different merits, and glory reſulting thereon: and becauſe the Bleſſed Virgin is the Mother of God, and thereby farre ſurpaſſeth them all in dignity and merit, the honour due to her is of far higher degree, and yet of infinite diſtance from diuine honour, as much as is betwixt the Creatour and the creature; ſo as neither the Saintes liuing, nor dead, nor the Mother of God herſelfe is adored in the ſenſe that *S. Epiphanius* forbiddeth it, that is to ſay with diuine honour; and therefore *M. Collins* his gloſſe hitherto is moſt falſe, and abſurd.

29. I omit certaine other impertinent fooleryes of his, not worth the mentioning, and much leſſe the anſwering. To come to his *Achilles*, I meane to his argu-

ment, which he thinketh doth ouerthrow vs horſe and foote, and therefore he bids me *arrige aures Pamphile*; albeit inſteed thereof, he might haue done well to haue made vſe of his *Epphata*, to open my eares; but I hope to ſtop his mouth with *Obmuteſce*. Wel then you ſhal heare his whole diſcourſe; thus he ſayth *pag.* 392. *lin.* 7. *Yet let vs goe on with Epiphanius*, a ſtep further, *Coluerunt enim & adorauerunt creaturam præter Creatorem* &c. It is a treſpaſſe with *Epiphanius*, to worſhip the creature, or to adore the creature (for he puts both) *præter Creatorem*, beſydes the Creatour, that is, though you exclude not the worſhip of the Creatour, but only take in the worſhip of the creature: *ſi enim Angelos adorari non vult, quanto magis eam quæ genita eſt ab* Anna? *&c. non tamen aliter genita eſt præter hominum naturam; ſed ſicut omnes ex ſemine viri, & vtero mulieris.* Heere, heer, *arrige aures Pamphile*, heer you ſhould do wel to liſt a whyle, you *Poliphilus*, or rather *Pamphilus*, of all baſtard Deityes. For if, ſayth he, God will not haue the Angells worſhiped, how much more will not he haue her which was borne of *Anna*, & yet not borne otherways, then the faſhion is, and nature of all mankynd; but &c. Two great poynts aſſoyled by *Epiphanius* in theſe few words;

one

one, that the Virgin *Mary*, was not conceiued nor borne after extraordinary manner, as the *Ieſuits* affirme, but euen as others are, which muſt needs be in ſinne, and corruption. Another, that ſhe is not ſo exalted in heauen, but inferiour to Angells, or els the conſequence were not good; *if not Angells much leſſe Mary the daughtes of Anne*. Thus hath *Collyns* ſpit out his ſpyte againſt the bleſſed Virgin to impugne her immaculate purity, & the tranſcendent degree of glory which ſhe worthily poſſeſſeth in heauen.

30. But firſt to ſay ſomewhat though very briefly, to his preamble therto; whereas he obſerueth out of S. *Epiphanius*, that he held it for *a treſpaſſe* to *worship, or adore the creature beſides the Creatour, that is*, ſayth he, *to take in the worship of the creature, though we exclude not the worship of the Creatour*, there is no doubt, but that it is moſt true; for God is a iealous God, and cannot endure to haue any fellows, or companions in diuine adoration, that is to ſay, that any ſhalbe adored for God, or with diuine honour beſides himſelfe, and therefore he ſayth of all kind of Idolls *Exod*. 20. *Non adorabis ea, neq; coles, ego ſum Dominus Deus tuus, fortis, zelotes &c.* Thou ſhalt not adore them, nor worſhip them, I am thy Lord God, ſtrong, and iealous.

And

And againe, *Exodus* 34. *Noli adorare Deum alienum, Dominus zelotes nomen eius*. Do not adore a ſtrange God, a icalous Lord is his name; and what doth S. *Epiphanius* in effect ſay more then this? For ſpeaking there of the ould errour as he calleth it of the Pagan Idolatours, he ſayth: *Coluerunt & adorauerunt creaturam præter Creatorem, & ſtulti facti ſunt*, they worſhipped and adored the creature beſides the Creatour, & became fools; for whether a man do worſhip Idols togeather with God as the Kinges of *Iſrael* did, or alone without him, as the Pagans did, he committeth moſt abominable Idolatry, and becomes a foole; and when M. *Collins* ſhal proue that we do either of both, we will grant that S. *Epiphanius* taxeth vs iuſtly both of folly and Idolatry, no leſſe, then the ould Idolatours, or the *Collyridian* women againſt whome he wrote; and in the meane tyme M. *Collins* proues himſelfe to be a notable foole to alleadge, and vrge this diſcourſe of S. *Epiphanius* againſt vs, whome it no way concerneth.

31. But now to come to his doughty argumēt, which is this: *If God wil not haue* (ſaith Saint *Epiphanius*) *the Angells to be adored, how much more will he not haue her, that was borne of* Anna, *& yet not borne otherwayes, then according*

to

to the nature of all mankind, but euen as all others are by the seed of a man, and by the wombe of a woman. Thus indeed sayth *S. Epiphanius*, prouing very well and substantially, that which we do not deny, to wit, that the Blessed Virgin being by nature inferiour to Angells, is not to be adored with Godly honour, because the Angells cannot be so adored, neuertheles I would willingly know of *M. Collins* heere by the way, whether he wil say that *S. Epiphanius* denyed heerby, that Angells might be adored in any sense, seeing that is most euident (and that holy Father could not be ignorant of it) that *Abraham*, *Lot*, and *Iosue* adored Angels prostrate vpon the ground *Gen.* 18. *&* 19. *& Iosue* 5. as I haue signifyed before; therefore *M. Collins* must either admit a diminitiue adoration (as he tearmeth it) or charge those holy men with Idolatry, and S. *Epiphanius* with ignorance, and errour, in forbidding the adoration of Angels warranted by examples in holy Scripture. But taking *adoration* heer as *S. Epiphanius* meant it, for diuine honour, it is most true, that Angells are not to be adored, because their nature is not capable of diuinity, or diuine honour, and much lesse the Virgin *Mary*, who is by nature inferiour both to them, & to men; in which

respect

respect S. Epipha. also made the like argumẽt before, *à maiori ad minus*, betwixt men & her; that because men who were by nature superiour to her, cannot be worshipped with diuine honour, much lesse could she be, & the reason is all one in both.

32. And therefore *S. Epiphanius* vrgeth heere expressly, that the Blessed Virgin was not otherwayes borne, then after the ordinary manner of all mankind, to shew that his Argument is grounded only vpon the nature of men, and Angells; whereby the consequence is very good, that the Blessed Virgin cannot be adored as God, because her nature is lesse capable of diuinity, then is the Angelicall nature, which can admit no such adoration; so as for this point there was no great need that *Master Collins*, should say to me *arrige aures Pamphile*: and indeed it seemeth he thought so himselfe, for he doth not much enforce or vrge it, thogh it is that which most cõcerneth the present question; but he hath found out two other points (yea, *two great ones*, as he tearmeth them) and sayth they are assoyled by *Epiphanius* in these few words; *One*, sayth he, *that the Virgin Mary was not conceaued, nor borne after extraordinary manner (as the Iesuits affirme) but euen as others are, which*

which must needs be in sinne, and corruption. This is the first point, which neuertheleſſe you muſt vnderſtand to be his owne inference vpon Saint *Epiphanius*, and not any conſequence drawne by that holy Father, who doth not any way cal in queſtion, & much leſſe impugne, the immaculate purity of the Bleſſed Virgin.

33. Now then *M. Collins* his argument muſt be this. The Virgin was conceaued, and borne after the ordinary manner of al men and women, *Ergo* ſhe was borne in ſin and corruption; and to make good his argument (which I will deny) he will ſay, no doubt, that the ordinary manner of the conception, and birth of all men, and women according to *Epiphanius*, is to be conceaued, and borne in ſinne, *Ergo* the Virgin *Mary* was alſo conceaued and borne in ſin; but I will ſtill deny his argument, and tell him that *S. Epiphanius* will teach him how to diſtinguiſh the ordinary manner of her conception, and birth; for he ſignifyeth plainely, that his meaning was no other, but that ſhe had both a Father, and Mother by whome ſhe was engendred, and procreated as all other children are, but whether in ſinne, or without ſin, he neither ſayth, nor inſinuateth ſo much as a word; for he

ſayth

ſayth only: *That ſhe was borne of* Anna, & ex Ioachim data eſt Annæ, *and of* Ioachim *was giuen to* Anna, *and not otherwayes ingendred then according to the nature of men*, ſed ſicut omnes ex ſemine viri, & vtero mulieris, *but as all are by the ſeed of a man, and the wombe of a woman.* And then addeth further: *That although the hiſtory of Mary, and traditions do ſignify, that it was ſayd to her Father* Ioachim *in the deſert, Thy wife hath conceaued, yet not that it was done* ſine coniugio, nec ſine ſemine viri, *without marriage, or without the company of man &c.* Thus ſayth S. *Epiphanius*; ſo as by the ordinary manner of her conception, and birth whereof he ſpeaketh, he ſignifyeth nothing els, but that ſhe had (as I haue ſayd) a Father and a Mother, by whome ſhe was engendred as all other children are, and not conceaued without the company of man, as our Sauiour was; for ſo he ſignifyeth alſo afterwards, ſaying that he alone was conceaued and borne beſides the courſe of nature, and that *ſoli ipſi natura ceſſit*, nature yeilded to him alone in that behalfe.

34. What then can M. *Collins* draw out of all this to proue that ſhe was conceaued and borne in ſinne? May not all this be truly ſayd of *Ieremy* the Prophet, who neuertheles was ſanctifyed in his Mothers wombe

wombe *Ierem. cap.* 1. that is to say purifyed & purged from originall sin, as the ancient Fathers of the Church do testify, to wit, *S. Athanasius serm. 4. contra Arrianos, Origen. ho. 1. in Hierem. S. Ambrose de fide lib. 4. cap. 4. S. Hierom. li. 4 in Hierē. c. 23.* The like is also testifyed by all the Fathers of *S. Iohn Baptist*, as by *S. Athan. vbi supra, S. Cyprian. Ep. 73. ad Iulian & ep. 76. ad Magnum. c. 4. S. Hierom. in c. 1. in Hierem. S. Ambrose in Luc. Orig hom 4 in Luc. S. Chrysost. ser. 1. in Luc. S. Gregor. l. 3. moral ca. 4.* and many others whom I omit as needles, seing the scripture it self doth clearely witnes the same *Luc.* 1. where the Angell said of him, before he was borne, *& spiritu sancto replebitur adhuc ex vtero matris suæ*, he shalbe replenished with the holy Ghost euen from the wombe of his mother: whereupon I infer, that as they were sanctified by particuler priuiledge before they were borne, beeing only to be the prophets of God; so might she also with farre greater reason be preserued from sinne, and sanctified in her conception by like priuiledge, being to be the mother of God, and yet be ingendred by her father and mother, and borne after the ordinary manner as they were: for it is not to be doubted but that God did giue to his mother, farre greater

grace, and priuiledge, then he euer gaue to any other creature: therefore *Hyppolitus* the Martyr sayth well *orat. de sanctificat.* that, *qui dixit honora patrem & matrem &c. he which said honour thy father & thy mother, did bestow al grace, and honour vpon his mother, to obserue the decree published by himselfe.*

35. For this cause *Origen* 1. *ex varijs*, calleth her *immaculatam & dignam matrem digni & immaculati filij*, the immaculate, and worthy mother of a worthy, and immaculate sonne. *S. Cyprian. lib. de natiuitate Christi*, sayth of her, that *she was farre different from all other, communicating with them in nature, but not in fault*; and afterwards againe, *Matri*, sayth he, *plenitudo gratia debebatur &c.* the *plenitude*, or fullnes, *of grace was due vnto her, as to the mother* (of God) *and more aboundant glory, as a Virgin, who excelled in integrity both of body, and soule. S. Athanasius* affirmeth *ser. in Euangel. de sanctissima Deip.* that she was, *semper & undequaq; beatissima*, all wayes, and euery way most blessed; whereupon it followeth that she was neuer defiled with any sinne originall, or actuall; which he also teacheth more expresly in the same place, a little before, saying that she had the vertue of the holy ghost *per omnia tempora etiam conceptus sui*; in all tymes euen in the tyme of her concepti-

ception. *S. Ambroſe* alſo *ſer. 22. in Pſal. 118.* ſayth that ſhe was, *Virgo per gratiam, & integra ab omni labe peccati*, a Virgin by grace, and pure from all ſpot of ſinne. *Sophron* in an Epiſtle of his which may be ſeene in 6. *Synodo Act.* 11. ſaith that, ſhe *was deliuered from all contagion, of body, ſoule, and vnderſtanding.* 36. Laſtly to omit many others, *S. Auſtin lib. de natura & grat. c.* 36. (where he proueth againſt the *Pelagians*, that no man is without ſin, no not the very infants, in whom there can be no ſinne but originall) ſayth that when there is any ſpeach or queſtion of ſin, *I will*, ſayth he, *make no queſtion of the Virgin mother, for we know that more grace was giuen to her ad vincendum omni ex parte peccatum, for the totall ouercomming of ſinne, becauſe ſhe deſerued to conceiue, and bring forth him, who, wee know, had no ſinne.* Thus ſayth *S. Auguſtine*, giuing to vnderſtand, that as our Sauiour Chriſt her ſonne, was himſelfe moſt pure, and free from all ſpot of ſinne, ſo he gaue her greater purity then euer was giuen to any woman, or infant that ſhe might be free from ſinne *omni ex parte*, wholy & fully lyke to himſelfe, that is to ſay free, as well from originall, as from all actuall ſinne. For if *S. Auguſtine* did not conclude ſo, his exception of her, from the common rule euen of

infants was of no force, seeing that he treated there of sinne in generall, proving against the *Pelagians*, that no humane creature, not the very infants, could be wholy free from sinne, and therefore if she were euer soyled with originall sinne (which is the only sinne of infants) she could not be with reason excepted, in that question of sinne, neyther was she free *omni ex parte* euery way.

37. But although there were no testimonyes of the ancient Fathers to proue her incontaminate purity in this behalf, yet very reason might suffice to teach the same, seeing that it cannot with reason, be thought that Almighty God, would suffer his mother to be at any tyme the daughter of wrath, and consequently slaue to the diuell; whereupon it would also follow, that his own flesh which he tooke of her, was once in the diuels power, and subiect to malediction, which me thinks no pious eares should indure to heare. If then it be conforme to reason & piety, to thinke that the blessed virgin was conceaued without sinne, it must needs be absurd and impious to affirme, as *Collins* doth, that she was not only conceaued, but also borne in sinne.

38. For albeit there is, and alwayes hath

hath beene Controuersy (not yet decided by the Church) whether she contracted originall sinne in her Conception (as all other children do) or was preserued wholy from it by a particuler priuiledg, yet it was neuer doubted (except by known Heretiks) but that she was sanctifyed and deliuered from it in her Mothers wombe; so as the Catholike Church hath euer held that she was borne immaculate and pure from all spot of sinne, with a far greater sanctification, then *Hieremy* the Prophet, or *S. Iohn Baptist* had. And of this, I say, neither *S. Epiphanius*, nor any other Father, or good Christian euer doubted, yea, and it is acknowledged by the very Turks, & taught by *Mahomet* in his *Alcoran Ara.* 75. in these words: *Nullus nascitur de filijs Adam, quem non tangat Satan, præter Mariam & eius filium.* None is borne of the Sonnes of *Adam*, whome Satan doth not touch, except *Mary* & her *Son*: whereto may be added also the constant opinion of the *Rabbins* of the Iewes, which may be seene in *Galatinus contra Iudæos cap.* 7. which I haue only thought good to mention heere, as also the foresayd testimony of *Mahomet*, not so much to confirme our doctrine, as to shew that euen Turkes, and Iewes haue a more reuerent opinion of the

Blessed Virgin then *M. Collins* hath.

38. Now then to returne to his argument out of S. *Epiphanius*; you may iudge by this vniforme and constant doctrine of the ancient Fathers touching the incontaminate purity of this glorious Virgin how impiously he hath argued, that she was coceaued, and borne in sinne, and corruptiō, because *S. Epiphanius* sayth that she was conceaued, and borne *ex semine viri & vtero mulieris*, of the seed of a man, and wombe of a woman, as all other children are, which ordinary manner of conception, and birth we easily graunt not only of her, but also as I haue sayd of *Hieremy* the Prophet, and *S. Iohn Baptist*, who neuertheles were purify. ed, & sanctifyed in their Mothers wombe, by the testimonyes both of Scriptures, and Fathers; wherupon I say it followeth that seeing it was conuenient (as *S. Anselme* sayth *lib. concept. Virginis cap.* 18.) *that the Blessed virgin*, who was to be the Mother of God, *should shyne, and be endowed with so great a purity, as a greater vnder God cannot be imagined*, a greter sanctificatiō was due to her, then either to those Prophets of God, or to the very Angels: in which respect the 7. *Synod act.* 3. doth style her not only *immaculatam*, immaculate, but also *omni sensibili, & intellectuali na-*

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tura puriorem, more pure then any ſenſible or intellectuall nature. Loe then, how one of the two great points, which *M. Collins* ſayth is aſſoyled by *S. Epiphanius*, proueth to be a very little point, and not worth a pynne, only it hath ſerued to diſcouer his beaſtly, and blaſphemous humour in labouring in vayne to ſtayne the vnſpotted purity of the moſt bleſſed and glorious Mother of God.

49. Now let vs examine the other great point which he inferreth vpon *S. Epiphanius* his words, that the Bleſſed Virgin is not ſo exalted in heauen as we beleiue ſhe is, but that ſhe is inferiour to Angells; and this he ſayth becauſe *S. Epiphanius* affirmeth that if God will not haue Angells adored, much leſſe will he haue her to be adored which was borne of *Anna*, whereupon M. *Collins* ſayth: *That if she were not inferiour to Angells, the conſequence were not good, if not Angells much leſſe Mary the daughter of Anna.* So indeed argueth he, but not S. *Epiphanius* in that ſenſe, whoſe conſequence is very good to the purpoſe he maketh it, but not as M. *Collins* applyeth it. You heard before the force of this conſequence which S. *Epiphanius* drew from that ground; to wit that becauſe the nature of Angels was vn-

capable of diuinity, and consequently of diuine adoration, therefore the nature of the blessed Virgin being inferiour to the nature of Angels, was lesse capable of both, whereupon it followeth that she is neyther God, nor to be adored with diuyne honour: but how doth this make her now inferiour to Angells in glory, seeing shee is not glorifyed by nature, but by grace, whereof there is neyther mention, nor question in this place of S. *Epiphanius*?

41. For albeyt she could not be God eyther by nature, or by grace, yet she might be, yea and was by grace capable of glory according to the measure of the grace, wherwith Almighty God did endow her, and therefore for as much as she was not only *gratia plena*, ful of grace, and *blessed among al women* by the testimony of the Angel *Gabriel*, but also dignified with a greater title of honour then euer any creature had, being made the mother of God (whereby she was both more neere, and deere to God her sonne then any other creature) therefore she is most worthily exalted in glory aboue all creatures, as well Angels as men.

42. This is clearely and abundantly testifyed by the ancient Fathers, who I thinke

hinke are as well to be beleiued as M. Col-
ins. The ancient *Liturgy* of S. *Iames* doth cal
her: *Omnibus modis irreprehensam, honorabiliorem*
quam Cherubim, & glorioſiorem quàm Seraphim.
Wholy irreprehenſible, more honourable then the
Cherubim, and more glorious then the Seraphim.

43. S. *Gregory Nazianzen* in his Trage-
dy *de Chriſto patiente*, ſaluteth her thus: *All*
hayle gratious mayd, Mother, and Virgin of all other
the higheſt, and fayreſt, more worthy then the hea-
uenly Armies, Lady, Queene, and Ioy of mankind.
And in the ſame place he doth not only in-
uocate her, and pray vnto her, but alſo te-
ſtifyeth that he had beene relieued, & hel-
ped by her, and deliuered from many cala-
mityes which I ſhall haue occaſion to lay
downe heereafter *num.* 56.

44. *Theodoret* alſo vpon the Canticles,
ſayth: *Inter tot animas hominum &c. Amongſt ſo*
many ſoules of men and women that ſhalbe ſaued,
that only one is the elected Doue, who brought forth
Chriſt, a Virgin, a Mother, a Mayd, who doub-
tles did excell in purity both the Cherubim, and the
Seraphim.

45. S. *Athanaſius in Euangel. de ſanctiſſi-*
ma Deipara, ſayth to her thus: *All the Hierar-*
chies of the Angells, and earthly creatures doe prayſe
thee, & holding vp their Hierarchicall hands do bleſſe
thee &c. Pray for vs Miſtreſſe, and Lady, and

Queene, and Mother of God.

46. S. *Ephram* in a moſt eloquent oration, which he made of her, entitleth her: *The vncorrupt and moſt pure Virgin Mother of God, Queene of all men, more ſublime, and high then the heauenly inhabitants: more honourable then the Cherubim, more holy then the Seraphim, and more glorious without compariſon, then all the reſt of the heauenly Armyes; the hope of the Fathers; the glory of the Prophets; the prayſe of the Apoſtles; the honour of the Martyrs; the ioy of the Saints, the crowne of the Hierarchies, of all Saints, and Virgins; inacceſſible for thy brightnes; the princeſſe & guide of all men; a moſt ſacred Mayd; by thee we are reconciled to Chriſt my God.* So he, who doth alſo inuocate her with exceeding deuotion & feruour thus: *Crebris te lachrymis ò celeberrima Materimploro &c. I implore, or inuocate thee O moſt renowned Mother, & to thee I proſtrate my ſelf (O my Lady) humbly crying vnto thee, leſt thy ſweet ſonne, the giuer of life to all, may, for many ſins which I haue committed, take me out of the world, and cut me wretch vp by the roots, like the barren figge tree.* So ſayth this ancient, and holy Father.

47. Laſtly *S. Gregory* the great vpon 4. *Reg. cap.* 1. affirmeth that, *The bleſſed Virgin (to the end that she might arriue to the conception of the Eternall VVord) did rayſe the top of her merits aboue all the quyres of Angells, vntill she came*

to the throne of the Deity. Thus sayth *S. Gregory*, giuing to vnderstand, that she merited so much by the grace which God gaue her, to make her his Mother, that she was eleuated in glory aboue all Saints and Angels to be next to the Deity.

48. I omit many other testimonyes of the ancient Fathers for breuityes sake; for what need I alledge such ancient witnesses, when I haue a moderne testimony that may suffice, seeing I am sure *M. Collins* neither will, nor dare reiect it, I meane the euident assertion of the Kings Maiesty, who in his Apology for the Oath *pag.* 37. sayth thus: *First, for the Blessed Virgin Mary, I yield her that which the Angell* Gabriell *pronounced of her, and which in her Canticle she prophesyed of her selfe, that is, that she is blessed amongst all women, and that all generations shall call her Blessed. I reuerence her, as the Mother of Christ, of whome our Sauiour tooke flesh, and so the Mother of God, since the diuinity, and humanity of Christ are inseparable. And I freely confesse, that she is in glory both aboue Angells, and men, her owne sonne (that is both God, and man) only excepted*. Thus sayth his Maiesty.

49. Heere then, heer *arrige aures*, good *M. Collins* (as you sayd to me a little before) heere, I pray you, lay your hand on your hart,

hart, and examine your conſcience, whether your beliefe agreeth with his Maieſtyes in this point, yea, and how well you haue performed his Maieſtyes will, and commandement, who you ſay gaue you in charge to confute me; but I thinke his Maieſtyes meaning was not, that you ſhould alſo confute him, againſt whome your argument is as valide, and potent, as againſt me: ſo as it ſeemeth your beliefe (at leaſt in this point) is flatte contrary to his Maieſtyes.

50. For his Maieſty believeth as theſe ancient Fathers, whome I haue alleadged, and we Catholikes, and all good Chriſtians do, that the moſt glorious Mother of God is glorifyed not only aboue all men, but alſo aboue all Angells; but you believe, and labour to proue by the authority of S. *Epiphanius*, that ſhe is inferiour in glory to Angells, yea to men; for ſo it would follow, if your argument were ought worth; for S. *Epiphanius* doth not ſay that ſhe is inferiour to Angells otherwayes then in nature; and the ſame he affirmeth alſo of her in regard of men, to whome he ſayth ſhe is alſo inferiour in nature, by reaſon of her ſexe; if therfore ſhe be inferiour in glory to Angels, becauſe ſhe is inferiour to them in

nature,

nature, she is by the same reason inferiour also to men in glory; & so should the theef that after a most wicked life, was saued in the end by the aboundance of Christs mercyes, be more glorifyed now in heauen, then she, albeit she was alwayes immaculate, and spotles, repleniſhed with grace & all vertues, and choſen amongſt all creaturs to be the Mother of God. Doth this conſequence pleaſe you *M. Collins*? And yet this muſt follow of your argumēt, if it be good, therefore I remit it to the Readers iudgement, how well you vnderſtand S. *Epiphanius*, from whome you draw ſuch an impious, and abſurd concluſion, as to make the Bleſſed Mother of God inferiour to Angels in glory, becauſe ſhe is inferiour to them in nature, whereby you alſo contradict not only the ancient Fathers of the Church, but his Maieſty alſo, yea and moſt impiouſly abuſe the moſt Bleſſed Virgin, extenuating her glory much more then did thoſe Hereticks her enemyes called *Antidicomarianitæ*, of whome I haue ſpoken before.

51. For if *S. Epiphanius* accounted them to be heretiks, and her enemyes, and to extenuate her glory, becauſe they taught that ſhe had children by her lawfull husband after the birth of our Sauiour, that is to

ſay,

ſay, becauſe they did derogate from the honour of her perpetuall virginity, what would he ſay of you *M. Collins*, that ſeeke to ſpoyle her, not only of the honour that is done her in earth, but alſo of the eminent glory, & ſouraingty (as I may ſay) which ſhe hath vnder her Son our Sauiour Chriſt in heauen, yea, & do abaſe, and deiect her euen below the meaneſt Saints? He would no doubt ſay of you much rather then he did of them, that which I haue alleadged out of him before *num.* 5. to wit, *That you out of the aboundance of an affected madnes, frame blaſphemous opinions, open your mouth, and looſe your tongue out of a wicked mind; and inſteed of Hymnes and glory (which are due vnto her) inuent, and vter drunken, and contumelious ſpeaches againſt her, whereas you ſhould honour, and worship that honourable veſſell*; to this effect I ſay, he ſayd of thoſe blaſphemous Heretikes: and the ſame he would doubtles ſay of you, who do her no leſſe iniury if not more, then they, & abuſe him moſt abominably, in making him the author, or a fautor of your blaſphemy, wreſting his words to a farre other ſenſe, then euer he meant, beſides the iniury you doe not only to vs Catholikes at this day, but alſo to the Church of God, in charging vs with Idolatry, for yielding to her the ho-

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nour which the whole Church hath alwayes approued, and exhibited vnto her.

52. Whereas our bookes written of that ſubiect, and our doctrine in ſcholes and pulpits, do proclaime vnto the world; and our conſciences do witnes it betwixt God, and vs, that albeyt we honour her, as the mother of God (and conſequently as one that is more worthy, and eminent in grace, and glory, then al Saints or Angells) yet wee hould, believe, and teach that ſhee is no God, but a meere creature of God; neyther is the honour which the Church doth yeild her diuine honour, but ſuch as may be giuen to a glorifyed creature whome God will haue to be honoured, according to the teſtimony of our Sauiour *Iohn* 12. *Si quis mihi miniſtrauerit &c.* If any man ſerue me, my Father wil honour him, or make him to be honoured; which honour is referred finally, and principally to God, for whoſe ſake ſhe is honoured in reſpect of the participation of the diuine excellency, and the aboundance of grace, wherewith God hath bleſſed her more then any other pure creature, ſo as we are ſo farre from diſhonouring God in honouring her, that we do him ſpeciall honour and ſeruice therin; for ſeeing he ſayd to his diſciples

ciples, *qui vos recipit, me recipit, qui vos spernit, me spernit*, he that receiueth you, receiueth me, he that despiseth you, despiseth me; much more will he account the honour, or dishonour done to his mother, to be done to himselfe, so as the honour be not diuine honour, called *latria*, proper to him alone, which we neuer giue her, and much lesse to any other Saint or angell.

53. This being so, and most manifest aswell in our doctryn, as in our practise, how impudent is *Collins* that would face vs downe, that we make her God, and that we cõmit Idolatry vnto her, yea and coupleth vs therein with the Collyridian women, as if *S. Epiphanius* reproued vs no lesse then them; to which purpose *Collins* sayth of them, that they (no doubt) would say as we do now, *that they stuck to the liuing God; and yet worshipt the Virgin as the notable instrumẽt by a subordinate kind of deuotiõ*, which he would neuer say, if he had not a brazen face; seeing that it is flatly repugnãt to the expresse text of *S. Epiphanius*, who testifyeth clearely, as I haue already declared, that they sought to introduce her *pro Deo*, for God, and that therefore they adored her with sacrifice, which is *cultus latriæ*, diuyne worship, and being giuen to any but to God is flat Idolatry.

54. But ſuch is the craft & ſleight of the diuel the enemy of all mankynd that he allwayes couereth his malice with ſome pious pretext; and therefore enuying the honour that is done to gods Saints (and ſpecially to the mother of God) impugneth the ſame by his inſtrumentes vnder colour, and pretence to defend Gods honour: whereby it appeareth that you M. *Collins* are the true bloud of that wicked ſerpent, which ſeduced *Eue*, verifying in your ſelfe, that which Almighty God ſayd vnto him, *Ponam inimicitiam inter te & mulierem, ſemen tuum, & ſemen ipſius, & ipſa conteret caput tuum, & tu inſidiaberis calcaneo eius*: that is to ſay, I will put enmity betwixt thee and the woman, thy ſeed, and her ſeed, and ſhe ſhall cruſh thy head, and thou ſhalt lay wayt to her heele: which words of Almighty God, not only many other Fathers, but alſo S. *Epiphanius* in his diſcourſe againſt thoſe blaſphemous Heretikes, witneſſeth to be fullfilled in the Bleſſed Virgin, whom he expoundeth to be the woman that ſhall bruſe and cruſh the head of the ſerpent; and further affirmeth that as *Eue*, was called *Mater viuentium*, the mother of the liuing, ſo the Bleſſed Virgin is alſo *Mater viuentium*, becauſe ſhe brought forth the Son of God,

who giueth true life to the world: and that therefore, as *Eue* was cauſe of death to men, ſo *Mary* was cauſe of life to men. Thus ſayth S. *Epiphanius*: wherupon it followeth that all thoſe which receaue life by Chriſt, the ſeed, and ſonne of Mary (who taking fleſh of her made himſelfe our brother) ought to acknowledge her for their Mother.

55. Therefore it is no marueile, that all true Chriſtians do honour and ſerue her as their Mother, like good children, and ſo much the more, by how much the ſpirituall life which they haue receaued by Chriſt her Sonne, excelleth the corporall life which they haue by their carnall parents. And againe on the other ſide, it is no wonder, that the ſeeds of the ſerpent, following the nature, and will of their Father, do continually impugne her, and her children, labouring by all meanes poſſible to diſgrace and diſhonour her & them; whereby it appeareth, of what good brood you are *M. Collins*, who imitating the ſerpent your Sire, *acuiſti linguam ſicut Serpentis*, haue whetted your Serpentine tongue againſt her, *Pſal.* 139. and when you cannot ſting her, yet at leaſt you hiſſe at her, & lye in wayte to bite her by the heele, and ſpit your

your venime, and poiſon againſt her children, who loue, honour, and defend her; but when you ſhall haue done your worſt, you will find, that *ipſa conteret caput tuum*, ſhe ſhall cruſh your head, and the head of the Serpent in you, as Almighty God hath both foretould, and promiſed, *Gen.* 3.

56. Pardon me good Reader, I beſeech thee, if thou thinkeſt me ouer ſharp with this blaſphemous miſcreāt, whoſe impiety and blaſphemy againſt the moſt Bleſſed Virgin hath iuſtly kindled my zeale, and whetted my ſtile againſt him in defence of her honour, as well for the common obligation that all good Chriſtians haue vnto her, being the Mother of God, as alſo for the particuler deuotion, I am bound to beare her, for innumerable benefits and fauours ſpirituall, and temporall, which I haue receaued of Almighty God by her interceſſion, and ſpeciall protection; in which reſpect I may iuſtly prayſe, and thanke her with Saint *Gregory Nazianzen*, who concluding his Tragedy *de Chriſto patiente*, doth ſalute, and inuocate her with an elegant Hymne, whereof I thinke good to ſet downe part in Greeke, as he wrote it.

Καί σοι στέφανον πλεκτὸν ἐξ ἀκηράτου
λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,
Ἀνθ' ὧν με πολλῶν ἠξίωσας χαρίτων,
Ἀεί τε ῥύῃ συμφορῶν πολυτρόπων,
Ἐχθρῶν ὁρατῶν, ἀοράτων τε πλέον.
Τέλος δὲ κάμψαι μ', ὥσπερ ἠυξάμην βίου,
Πλακῶν ἀεί σε προσκαλῆν παντὸς βίου
Καὶ πρέσβυν ὑπερόσδικτον εἰς σον υἱέα
Σὺν εὐαρεστήσασιν αὐτῷ φιλάγνοις.
Μὴ γοῦν ἐάσῃς ἐκδοθῆναι βασάνοις.
Καμ' χάρεμ' ἑστιᾶν δυσμενεῖ βρετοφθόρῳ.
Πρόσηθι, κἀῤῥῦσαι δὲ πυρὸς κἀσκότους,
Πίστει δικαιώσῃ καὶ χάριτί σου.
Ἐν σοὶ γὰρ ὤφθαι χάριν ἡμῖν ἐκ θεοῦ,
Κάί σοι χαρίσηριον ὕμνον νῦν πλέκω.
Χαῖρ' ὦ κόρη πάγχαρις, μήτηρ παρθένε,
Κάλλιστα παίδων παρθένων ὑπερτάτη
Οὐρανιώνων ταγμάτων ὑπερτέρα.
Δέσποινα, παντάπασα, χάρμα τοῦ γένους. &c.

To adorne thee (O Soueraigne) I offer vp a crown gathered out of an vncorrupted meadow, becauſe thou haſt beſtowed many ſauours vpon me, and deliuered me from ſundry calamityes, from viſible enemyes, & much more from inuiſible. Graunt that according as I deſired, I may end my life, enriched alwayes by hauing thee Patroneſſe of my life, and an acceptable interceſſour to thy Sonne. VVherefore ſuffer me not to be deliuered, and become a ſcorne vnto the deadly enemy of mankind. Aſſiſt me, and deliuer me from fire, and darknes, by iuſtifying fayth, and thy ſauour; for in thee hath appeared vnto vs grace from Almigh-

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ty God; & to thee I do now offer this hymne of thanks. Hayle O Virgin, full of ioy, Mother Virgin, fayreſt, and higheſt of all Virgins, aboue the celeſtiall legions. Lady, Queene, ioy of mankind, be alwayes fauourable vnto man, and to me euery where greateſt ſafeguard.

57. Thus ſayd that ancient Father (who for learning and ſanctity of life was one of the lights of Gods Church in his tyme:) thus I ſay, did he inuocate, prayſe and thanke the moſt Bleſſed Virgin for benefites receaued from her; and the like I haue iuſt occaſion to ſay, & to yield her immortall thankes, and prayſe as to my ſpeciall Patroneſſe, and (as S. *Athanaſius* called her) *my Lady, and miſtreſſe, & my heauenly Queen*, whome with all humility I reuerence, and honour aboue all other creatures, and in whome I repoſe my chiefe confidence next after our Sauiour Ieſus Chriſt her Sonne, whome therfore I humbly beſeech to giue me grace ſo to ſerue him, and her his moſt Bleſſed Mother, that I may be ſome way an inſtrument of her honour, & prayſes, to his greater glory; and finally, that I may both ſpend, and end the ſmall remnant of my dayes in his ſeruice vnder her bleſſed protection. And now to conclude this Chapter, I will ſay to M. *Collins*, as S. *Ambroſe*

ſayd to others ſuch as he, *Epiſt.* 79. *Claudat ora ſua perfidia, & obmuteſcat, nec Matrem Domini aliquo audeat temerare conuitio*: let Perfidiouſnes (or Infidelity) ſhut vp her mouth, and become dumbe, & not be ſo audacious as to ſeeke to diſgrace the Mother of God with any reproach. Thus ſayth Saint *Ambroſe*. Therefore *obmuteſce M. Collins, obmuteſce*.

M. Collins

M. Collins *is conuinced to haue ſhamefully abuſed diuers other ancient Fathers, to wit,* S Gregory Niſſen, S. Chryſoſtome, *the Councell of* Conſtãtinople, S. Auguſtine, *and* Theodoret; *and to haue left my Lord of* Wincheſter *in the Lurch vndefended, touching a moſt fraudulent abuſe of* Cardinall Bellarmine, *wherwith his Lordſhip was deeply charged in the Adioynder.*

CHAP. IX.

YOv haue ſeene how M. *Collins* hath behaued himſelfe in his ſixt Chapter, in anſwering my obiections out of three Fathers of the firſt, and ſecond rancke (according to my Lord of *VVincheſters* diuiſion) to wit, *S. Baſil, S. Ephram,* and *S. Gregory Nazianzen*, touching their beliefe, and practile (yea,

and the practise of the whole Church in their tyme) in praying to Saints; I will now passe to his seaueneth Chapter, & discouer his frauds in answering some Fathers of the third ranke, that is to say, *true Fathers* and truly cyted, *sed nihil ad rem*, but nothing to the purpose, as my Lord sayth; but how truly he sayth it, and how substantially, and sincerely M. *Collins* doth maintaine it, let the indifferent Reader iudge.

1. Amongst other Fathers which the Cardinall cited in his Apology pag. 13. for prayer to Saints, and I alleadged in my Adioynder one, was *S. Gregory Nissen*, brother to *S. Basill*; who prayed expressly to *S. Theodorus* the martyr in an oration made publickly in his feast, where he saith thus: *Intercede & deprecare &c.* Pray, and make intercession for vs to *our common King and Lord, to obteyne vs grace* &c. To this, as also to all other places of like quality, my Lord of *Winchester* gaue this generall answer; that such prayers of the Fathers are but figuratiue, and Rhetoricall speaches, after the manner of *Orators*, who in panegyricall, and funeral orations do commonly vse the figures of *prosopopœia* and *Apostrophe*, speaking to dead men, as though they were liuing, yea, and to senseless things, as S. *Ambrose* (sayth

(sayth he) doth to the water of baptisme, *Eusebius* to piety, & *Gregory Nazianzen* to the feast of Easter.

2. For the confutation of this answer of my Lord of *VVincheſter*, I vrged 4. reasons, whereof I will debate heere only one, to wit the 4. because the other three were more generall; whereas the 4. concerned particularly the place of *S. Gregory Niſſen* before alleadged, and most imported for the decision of this question; which I beseech thee *good Reader* wel to note, that thou maist the better consider of the importance of it, & of *M. Collins* his honest & sincere dealing in answering it. Thus then I sayd in the 7. Chapter of my *Adioynder*, *pag.* 263. *num.* 8. Lastly to put this matter out of all doubt, » and to discouer the impertinent vanity of » *M. Andrewes* in this poynt, let vs consider » the circumstances of one of the places now » heere in question, betwixt the Cardinall » & him, I meane the same place of *S. Gregory* » *Niſſen* which I haue layd downe before, ta- » ken out of his oration made in the solem- » nity of the feast of *S. Theodorus* the Martyr, » wherein *S. Gregory* hauing first touched the » great celebrity of the feast by the confluēce » of all sorts of people, farre and neere, mo- » ueth them to consider thereby how God »

« rewardeth the iuſt man, not only in earth,
« and thereby alſo incyteth him further to
« aſpyre to the lyke rewards by the imitation
« of the vertues of thoſe whome God ſo ho-
« noureth; and to this end he diſcourſeth
« amply of the great honour that was euery
« where exhibited to the reliques of martyrs,
« and particulerly of that holy Martyr in that
« place, and feaſt, elegantly declaring the
« magnificence of the Church where his feaſt
« was celebrated, adorned with excellent
« workemanſhip of all ſorts, and namely
« with pictures, liuely expreſſing the par-
« ticularityes of his Martyrdome; wherin,
« by the way, we may note, the vſe of the
« pictures of Saynts in Churches in thoſe
« dayes, yea and that they were held to be
« very profitable for the inſtruction of the
« people, ſeeing that *S. Gregory Niſſen* ſayth
« alſo vpon this occaſion: *Solet enim pictura ta-*
« *cens in pariete loqui, maximeq; prodeſſe*: for the
« picture which is ſylent vpon the wall, is
« wont to ſpeak, and to profit exceedingly.
« So he giuing to vnderſtand, that the ſight
« of the picture, or paynted hiſtory did grea-
« tly edify the people, and ſtyr them vp to
« the imitation of the Saynts vertues, and
« holy lyfe. But to proceed.

« 3. After this the ſame Father relateth the

the feruent deuotion of the people, greatly desiring to approach to the tombe of the Martyr; *Credens*, sayth he, *contrectationem eius esse sanctificationem, & benedictionem*, beleiuing that the very touching of it would be a sanctification & benediction; yea seeking to get but some of the *dust* about the tombe, esteeming the same *as a thing of great pryce*; & if they could haue the good fortũe to touch the reliques themselues, he appealeth to their owne experience and knowledge, how prosperous and happy they would thinke themselues, and how they would imbrace the sayd reliques, kisse them, and apply them to their eyes, eares, and all the instruments of their senses. *Deinde* sayth he, *deuotionis & affectionis lachrimas Martyri &c. And then powring forth teares of deuotion and affection to the Martyr, as though he were there whole, and aliue, they exhibite their humble petition vnto him, as to the seruãt of God, & as one that being inuocated* (for so signifieth the greek word ἐπικαλέμενος) *receiueth what gifts soeuer he will*. Thus sayth this ancient & holy Father, & then cõcludeth: *ex his omnibus, ô populę pię, discite &c. O pious, or godly people, learne by all this, that the death of Gods Saynts, is honourable, and precious in his sight.*

4. All this I haue thought good to lay downe at large, first to confirme al that

which

« which hath hitherto byn treated concer-
« ning the cuſtome of the Church at that
« tyme, not only in the veneration of holy
« reliques, but alſo in the expreſſe *Inuocation*
« of Saynts: ſecondly that this holy Father
« making all this diſcourſe in the ſolemnity
« of that Martyrs feaſt, to ſtyrre vp the peo-
« ple as well to deuotion towards God, and
« the Martyr, as to the imitation of the mar-
« tyrs vertues (for ſo he himſelf profeſſeth)
« did highly approue all that which he hath
« heere related; and cõſequently when after-
« wards in the concluſion of the Oration he
« himſelf *inuocated* the Martyr, he did it of pure
« deuotion, and not of vayne oſtentation of
« his eloquẽce, not as a flanting Rhetoricia,
« or Oratour, but as a Religious *Deuine*, and
« deuout Chriſtian, a pious Paſtour, and tea-
« cher of his flock, to whome he preached,
« for whome he prayed, and whome he
« ſought to moue by his owne example, to
« concurre with him in the *Inuocation* of the
« Martyr.

« 5. Wherein alſo M. *Andrews* may if it
« pleaſe him note the word *Inuocation* vſed by
« this Father for prayer to the Martyr, of
« whome he ſayth, that the people prayed
« vnto him, *and called vpon him as the miniſter of*
« *God, and as one that receiued* (or obtayned of

God

God) *what gifts he would*, ἐπικαλούμενος, that is » *by being inuocated*; for I thinke *M. Andrewes* » wil not deny that ἐπικαλεῖν in Greeke doth » properly signify *inuocare* in Latin, and in » English to *inuocate*. And therefore because » he is so curious to runne to the Greeke in » all occasions to examine our citations of » the Greeke Fathers, I remit him heere to » the Greeke; for that I haue byn in this no » lesse (if not more) curious then he, hauing » searched the old Manuscripts of the *Vatican*, » where I haue seene two written copyes of » *S. Gregory Nissen*, both of them very ancient, » and in them both haue found the Greeke » words, as heere I haue layd them downe in » the margent, with all the rest, very con- » forme to the Latin translation; and there- » fore I hope he can take no iust exception » thereto.

6. Thus then sayd I in my Adioynder, and to all this what thinke you will *M. Collins* say? *Your fourth obseruation*, sayth he, *in the eight number, is* petitio principij, *& the turning of the wheele, & therfore I will not medle with it: let the Bishops answere be but applyed to your obiection, and it will salue it as before*. So he. Professing plainely as you see, that he wil not meddle with it, because forsooth it is *petitio principij*, and as he tearmeth it *the turning of the wheele*, which

which how true it is, I remit to the iudg-
ment of any man, that knoweth what i
petitio principij; for how do I *petere principium*
or turne the wheele (as he calleth it) when
I doe vrge the circumstances of the place,
which is in question, to no other end, but
to cõfute my Lords expositiõ of it, which
is thereby clearely confuted, it being ma-
nifest by all the circumstances by me alled-
ged, that S. *Gregory Nissen* did pray to the
Martyr S. *Theodorus* out of pure deuotion,
and affection, and not for ostentation of
eloquence, not as a Rhetoritian, or as an
Orator (as my Lord affirmed of him, and
other Fathers praying to Saints) but as a
deuout Christian, and a pious pastour, &
teacher of his flocke to whome he spake, &
whose deuotion towards the Martyr, and
inuocation of him he greatly approued and
commended; and this is so manifest in the
Oration it selfe (as appeareth by the circũ-
stances layd downe by me) that M. *Collin*
had indeed great reason not to medle with
it, but to seeke some colour, or shift to a-
uoyd it, albeit he could not haue found a
more paultry & improbable shift then this,
to charge me with *petitio principij*, whereof
there is not so much as any shew or appea-
rance, in all that which I vrged against my
Lord

Lord; and therefore wheras *M. Collins* sayth as you haue heard, that the Bishops answer will salue the obiectiō, if it be but applyed vnto it, he could not for-shame haue sayd so, if he layd downe my Text, as I doubt not but you haue euidently seene; yea and noted withall his notable fraud in concealing it, & refusing to answere it vpon such a friuolous, and false pretence.

7. But will you see how this fellow will play, as they say, small game rather then sit out? For although he sayd that he will not meddle with my obiection, yet he hath found somewhat to descant vpon, which I would let passe for a meere foolery, but that there is notable fraud, and falsity in it. You haue seene before in the Abridgment, which I layd down out of S. *Gregoryes* Oration, that I noted by the way the vse of the Pictures of Saints in Churches in those dayes, & that they were held to be very profitable for the instruction of the people, seeing that S. *Gregory* hauing signifyed that the Saints martyrdome was painted vpon the walls, added, *Solet etiam pictura tacens in pariete loqui, maximeq; prodesse.* For euen the picture which is silent vpon the wall, is wont to speake, and to profit very much. Wherupon M. *Collins* taketh occasion

sion to vtter forth a great deale of good stuffe, worthy of him, whose special talent is, to peruert, falsify, and corrupt all the Authors that he hath occasion to deale with, whereof wee haue seene sufficient proofe already, and shall now see so much more, as no man would imagine could passe from any mans pen in so little space, to wit, in lesse then two pages, whereof, good Reader, I will desire no other Iudge but thy self, be thou neuer so partiall to M. *Collins*.

8. It is therfore to be vnderstood, that yt was his pleasure to take occasion of my foresaid Parenthesis, touching pictures, & to make a large digressiō, for the confutation therof, labouring to proue, that the vse of pictures in the Church, & especially of Almighty God is vnlawfull. And first he beginneth with a place of S. *Chrysostome*, alleadging in his margent *Tom.* 7. λόγῳ πρὸς τὲς σκανδαλιζομένους; and because the place seemed to me somewhat strange, especially with his glosse, and interpretation of it, I was desirous to see it in the Father himself, and not fynding any where in our Latyn editions 7. Tomes of him, or yet that Sermon which M. *Collins* citeth, I sought for the Greeke Edition of Syr *Henry Sauill*,

(whom

(whome I thought he was moſt like to follow) and found there indeed, that Saint *Chryſoſtomes* workes were diſtributed by him into 8. Tomes, and in the 7. I found the Oration which *M. Collins* cyteth, and having well conſidered the title, the ſubſtance, the drifte, and the particuler circumſtances as well of the whole oration, as of the place, and words which he alleadgeth; I aſſure thee (*good Reader*) I was amazed to ſee the impudency of the man, who is not aſhamed to wreſt that holy Fathers words, to a farre different ſenſe, then euer he meant them.

9. For the Father ſeeketh only in that Oration to cure the diſeaſe (as he tearmeth it) of ſuch as being ouer curious, buſy, and bould to ſearch into the incomprehenſible myſteries of gods infinite wiſdome, prouidence, and iudgments, are ſcandalized, becauſe they cannot penetrate, and ſound the inſcrutable depth thereof, whoſe folly therefore, and audacious curioſity he ſharpely reprehendeth, & amongſt many other Arguments, which he vſeth to confound them, he propoſeth the exãple of the Seraphim, who are deſcribed in the holy ſcriptures to ſtand before the throne of the diuyne Maieſty, couering their faces with

their wyngs, to signify thereby, that the diuyne essence is so incomprehensible, and his iudgments so impenetrable, that those pure, and celestiall spirits dare not so much as behold his face; wherupon S. *Chrysostome* inferreth, that those men who presume to diue into the bottomelesse depth of the diuyne prouidence, are exceedingly audacious and temerarious; but in all this discourse, he hath not so much as one word of pictures, or of paynting: whereas M. *Collins* maketh him inueigh most bitterly against such as had pictures of the *Seraphim*, for thus he sayth *pag.* 256. *lin.* 9. S. *Chrysostome*,
« of them that would haue the pictures of
« the *Seraphim*, because they appeared in such,
« and such forme, *Esay* 6. which is your ve-
« ry pretence at this day, why God should be
« paynted (not the *Seraphim* only but God; a
« most monstrous shame) *non te defodis? art thou*
« *not ashamed*, O *thou wretch*, sayth he, *of such a*
« *grosse collection? why doest thou not rather run vnder*
« *the ground, & bury thy self alyue?* And he addes in
« the same place, that the *Seraphim* are said to
« *couer their faces with their wyngs at the appearance*
« *of God*, only to shew that God is incompre-
« hensible; yet you payne them for their
« wings, whereas their wings are giuen them
« by the holy Ghost, sayes *Chrysostome*, to shew
the

the secrecy, and that it must not be *paynted*, » which cannot so much as be comprehẽded. » Thus sayth M. *Collins*, most shamefully belying *S. Chrysostome*, peruerting his sense, & corrupting his Text, in so much that three notable fraudes may be noted in these few lynes. For, first he sayth that *S. Chrys.* speaketh, & treateth of those that would haue picturs of the *Seraphim*, for this special reason, *viz.* because they haue appeared in such & such forme *Esay* 6. al which is flatly falle; for there is no mention at all in that place, of the picture of the *Seraphim*, & much lesse of the reason, why some would haue them, & it seemeth that he addeth that reasõ craftily of purpose, to wrest the place the more probably to our paynting of God in the forme wherin he hath appeared; which he therefore exaggerateth for *a monstrous shame*; though he himself may be ashamed of such a monstrous lye, as he hath made therein.

10. Secondly he not only applyeth the words which he alleadgeth out of S. *Chrysostome* contrary to his meaning (to wit, to those, that would haue pictures of the *Seraphim*, of whom *S. Chrysostome* speaketh not at all) but also he corrupteth his Text, making mentiõ in a different letter, *of a grosse collection*, saying, *Art thou not ashamed, O thou*

wretch of such a grosse collection, wherof there is no mention in S. *Chrysostome*? and this he doth most fraudulently to perswade the reader, that S. *Chrysostome* condemned as well the reason of our painting God, and the *Seraphim*, as the pictures themselues, albeyt S. *Chrysostome* doth not so much as speake of eyther of both.

11. Thirdly, he falsifyeth also *S. Chrysostom* notably afterwards in affirming that he sayes, *that wynges were giuen to the Seraphim by the holy ghost, to shew the secrecy; and that it must not be paynted, which cannot be comprehended*, whereas that holy Father, hath not one word of paynting eyther God, or the *Seraphim*, or any thing else; and yet he setteth downe the word *paynted* in a different letter, as a word specially to be noted in S. *Chrysostome*, which is rather to be noted in M. *Collins* for a notable fraud and consenage of his Reader; besides that his folly also appeareth in that this falsification of his, is to no purpose: for put the case that *S. Chrysostome* had sayd, as he maketh him say, *viz.* that it cannot be paynted which cannot be comprehended, yet it could not touch vs for paynting the forme, wherein God hath appeared, seing that we do not thereby paynt his Deity (which is indeed incom-

comprehenſible, and therefore cannot be paynted) but we paynt only the forme, wherein it hath pleaſed him to appeare, which forme is both comprehenſible, and viſible; ſo as it is euident that this ſilly fellow hath neyther honeſty nor wit: no honeſty in that he corrupteth and falſifieth *S. Chryſoſtomes* text, no les then his ſenſe; no wit, in doing it ſo ridiculouſly, as you ſee, without prouing any thing againſt vs, or helping his cauſe any thing at all.

12. But to the end that the Reader may euidently ſee the falſity, and corruption of this place of *S. Chryſoſtome*, I will ſet downe the Greeke text of the Father heere in the Margent out of Syr *Henry Sauils* edition, which is in Engliſh thus: *VVhy doeſt thou not hide and bury thyſelfe in the bowells of the Earth, that with ſo great temerity wilt ſearch into the prouidence of the ineffable & inenarable power of God, incomprehenſible euen vnto the ſuperiour powers? for all thinges that belong to him, are fully manifeſt only to the Sonne, and the holy Ghoſt, and to none els.* Theſe are the words of *S. Chryſoſtome*, which I pray you confer with that

Οὐκ ἀπελθὼν κατορύξεις σεαυτὸν τῇ καταδύσῃ, τῆς ἀῤῥήτου καὶ ἀφράστου καὶ ἀνεξιχνιάστου θεοῦ δυνάμεως τὴν πρόνοιαν μὴ τοσαύτης περιεργάζεσθαι τῆς ἀκαμπτότητος βυλόμενος; τὰ γὰρ ἐκείνου πᾶσι τῷ πνεύματι ἁγίῳ δῆλα μόνον ἅπαντα μετ' ἀκριβείας, ἑτέρῳ δὲ οὐδενί,

which M. *Collins* hath layd downe in a different letter for S. *Chryſoſtomes* Text (or for the ſubſtance therof at leaſt) and you will cleerely ſee the difference; and that S. *Chryſoſtome* doth addreſſe his ſpeach to thoſe only that preſume to ſearch into the myſteryes of Gods prouidence, without mention of Pictures, either of the *Seraphim* or of any thing els, and much leſſe of any *groſſe collection* touching the ſame.

13. Therefore I will now conclude this point with *M. Collins* his owne words applying them to him as he wel deſerueth: *Non te deſodis? Art thou not aſhamed, O thou wretch* (Collins) *at ſuch a groſſe falſification of a holy Father, and Doctour of Gods Church? VVhy doeſt thou not rather runne vnder the ground, and bury thy ſelfe aliue?* This truly may be worthily ſayd to this ſhameles wretch, who hath neither conſcience, nor ſhame; for if he had, he could not poſſibly haue committed ſuch a willfull corruption, and malicious falſity, as heer he hath done, yea & added ſo many more, as you ſhall ſee now in that which followeth.

14. After this place of *S. Chryſoſtome*, he alleadgeth another out of a *Synod* held at *Conſtantinople* thus: *I ſay nothing* ſayth he, *of the forbidding of the Lambe to be paynted, in the Coun-*

cell

cil of Constantinople, *which* Maldonate *your fellow-Iesuit in his Comment vpon* Daniel, *answereth thus: That the Fathers in that Councell were not rightly instructed, & the Church saw more vpon better consideration in after tymes*: Yet you make vs beleiue that you reuerence the Fathers, and we censure them. Thus sayth M. *Collins*; wherin I wish to be noted two things; the one that what he alleadgeth & affirmeth of *Maldonate*, I find not in his Cōment vpon *Daniel*, and therfore if his notebooke haue deceaued him, and that he find it somewhere els, I wil answere it heereafter when he shall produce it. The other is a notable fraud concerning his allegatiō of the Councell of *Constantinople* cyted by him to impugne the vse of pictures in Churches, which vse neuertheless was ordayned expresly by that Synod, yea and by that selfe same Canon which he cyteth.

15. For albeit those Fathers that were assembled in that *Synod*, did not thinke it conuenient, that *Christ* should be paynted in the forme of a Lambe (which they thought more fit, and proper to the ould Testament, as a figure, and shaddow of Christ, then to the new, wherein the verity is expressed) yet they so far allowed of the Image and picture of Christ himselfe,

in the true form of his humanity, that they ordayned the vse of it expresly, in their 82. Canon, which is the same wherin they forbad the paynting of the Lambe; for there it followeth immediatly thus: *We command* (sayth they) *that hereafter the Character, or forme of Christ our God, who taketh away the sinnes of the world, shallbe set, or placed instead of the old Lambe, to the end that we comprehending in our mindes the humility of the word of God, may be moued to remember his conuersation with vs in flesh, and his passion and death, and that the world was redeemed by him.* Thus sayth that Canon, not only ordayning, as you see, the vse of our Sauiours picture, but also yielding the true reason, which hath euer moued the Church to vse the same.

16. And if this Canon will not satisfy *M. Collins* in this point, another may also be produced out of the same Councell much more to the purpose, to proue not ōly the vse of pictures, but also the adoratiō of them: I say the *adoration*, because *M. Collins* doth hardly brooke that word when it is applyed to pictures or Images, and yet it is vsed expresly by those Fathers in that Councel, to wit, in the 73. Canon, wherin they signify, that for as much as the Crosse doth shew or signify vnto vs our

ſaluation, we therefore ought to giue vnto it the honour that is conuenient. *Quamobrē* ſay they, *& mente, & ſermone, & ſenſu, adorationem ei tribuētes, Crucis figuras quæ à nonnullis in ſolo, ac in pauimento fiunt, omnino deleri iubemus, &c. Wherefore we attributing vnto it adoration, both in mind, ſpeach, and ſenſe, do ordayne that the figures or formes of the Croſſe (which by many are made in flooers, or pauements) be abolished, leſt the Trophey of our Victory be iniured by the treading or trampling of thoſe that goe vpon it; and therefore we decree, that thoſe who ſhall hereafter make the ſigne of the Croſſe vpon the ground, ſhallbe excommunicated.* Thus ſayd thoſe Fathers in that Canon: ſo as you ſee M. *Cellins* gaineth nothing by his allegation of this Councell againſt the vſe of pictures, but that he hath notably intangled and diſgraced himſelfe thereby.

17. Neuertheleſſe to doe him ſome pleaſure, and to help him out of the bryers, I am content to acknowledge that this Councel of *Conſtantinople*, which made theſe Canons, is of no force, being a ſchiſmaticall Councell aſſembled, and held by the Schiſmaticall Biſhop of *Conſtantinople* called *Callinichus*, without any conſent of the Roman, & Weſterne Church; beſides that they ordayned, and made diuers erroneous

Canons, among the which I am ſure there are ſome, that *M. Collins* himſelfe will acknowledg to be ſuch, eſpecially if he loue a blacke pudding; for they ordayned that if any man do eate bloud, or any meate dreſſed or made with it, if he be a Clergy man he is to be depoſed, if a lay man, he is to be excommunicated; ſo as if this Canon be in force, *M. Collins* I thinke hath deſerued to be depoſed from the Clergy, and miniſtry many tymes.

18. I omit for breuityes ſake, to lay downe other erroneous Canons of that Synod, which Venerable *Bede*, in whoſe tyme it was held, in his booke *de ſex ætatibus*, and *Paulus Diaconus de geſtis Longobardorum lib. 6. cap.* 11. do worthily call *Erraticam Synodum*: Witneſſing further that neither Pope *Sergius*, nor Pope *Iohn* the 7. nor Pope *Conſtantine* could euer be induced either by force or flattery, or fraud to confirme the ſame; albeit *Iuſtinian* the yonger Emperour in whoſe pallace it was held, did perſecute Pope *Sergius* for the ſame, in ſuch ſort that he made meanes to haue him taken, and brought priſoner to *Conſtantinople*; and had effected it, if the Romans had not reſcued and deliuered him. But he that deſireth to ſee more concerning this Councell, and

the

he inualidity thereof, may receaue full ſa-
isfaction by the refutation of *M. Ioſeph Halls*
pologeticall diſcourſe, written by C. E. a
earned friend of myne, who hath amply
reated thereof in his ſecond Paragraph
rom *num.* 45. to *num.* 81. and amongſt di-
ers other things worthy to be noted, ſet-
eth downe diuers Canons of that Coun-
ell, wherein the doctrine of our Engliſh
Clergy at this day, is in many points ei-
her contradicted or condemned, and ther-
ore I remit *M. Collins* therto for his further
atisfaction.

19. Now then, two things I hope are
euident. The one, that it the authority of
this Councell be ought worth *M. Collins* his
cake is dow, aſwell for the adoration, as
for the vſe of pictures. Secondly, that being
the Councell valid, or voyd, he hath ſhew-
ed himſelfe a cogging companion in alled-
ging it contrary to the true intent, & mea-
ning thereof: for although he ſayth truly
that thoſe Fathers did forbid the paynting
of a Lamb, yet they did it not to the end, &
purpoſe which he pretendeth (that is to ſay
to forbid thereby the vſe of Pictures) but
becauſe they thought that ſuch a forme did
not ſufficiently and worthily expreſſe the
humanity of our Sauiour, whome therfore
they

they ordayned to be represented and painted in his owne forme and shape. Can any thing then be more for our purpose, or more against him? Thus much for this his fraud; which I am sure you will graunt to be a sound one; and so liberall is M. Collins in this kind, that he will not sticke to giue yet two or three more euen touching this matter of Pictures.

20. The next consisteth in his abuse of a place in S. *Augustine* which he wresteth in like manner against the vse of Pictures, whereas it doth notably proue the same. Thus then he sayth pag. 257. *You may remember what S. Augustine sayth de consensu Euangel. lib. cap.* 10. *Sic errare meruerunt qui Christum non in codicibus, sed in pictis parietibus quaesierunt.* So they deserued to be mockt, that sought for Christ not in written bookes but in paynted walls. Thus farre doth M. Collins alleadge S. *Augustine*.

21. But now to discouer his cozenage therein, it is to be vnderstood that S. *Augustine* in that place writeth against certayne Paynims, who feygned that they had seen and read bookes of Magicke written by our Sauiour Christ to S. *Peter* and S. *Paul*; for the confutation whereof he sheweth what he cõceaued might be the ground or occasi-

ecasion of that their fiction: *Credo* (sayth e) *quod pluribus locis simul eos cum illo pictos vide- ant, quia merita Petri & Pauli, propter eundem assionis diem celebrius & solemniter Roma com- mendat. I belieue that they had seene them (to wit, S. Peter and S. Paul) paynted togeather with Christ in many places, because Rome doth with great solem- nity and celebrity set forth the merits of Peter, and Paul, for that they suffered Martyrdome both in one day.*

22. Thus sayth S. *Augustine*, giuing to vnderstand, that those Paynims hauing many tymes seene our Sauiour paynted to- geather with *S. Peter*, and S. *Paul*, and iud- ging therby that they were two of his most familiar, and best beloued disciples, fayned that he directed his books of Magicke, ra- ther to them, then to any other, albeit S. *Paul* neuer liued with Christ (as we Chri- stians well know) but was conuerted, and made an Apostle after Christs Ascension. And because those Paynims could not haue beene ignoranr heereof, and haue erred so grossely, if they had sought to know the true history of Christ, and his Apostles, by the written Ghospell of the Euangelists, & other bookes of Christians, and not by Pi- ctures only, he added with great reason, *Sic errare meruerunt &c. So they deserued, to be deceaued*

deceaued who ſought Chriſt not in bookes, but painted walls.

23. Who now is ſo ſenſeles, as n to ſee that this place of Saint *Auguſtine* do proue euidently the common vſe of the P ctures of Chriſt, and his Apoſtles in t Primitiue Church, ſeeing he ſayth th thoſe Paynims had ſeene Chriſt paynte togeather with *S. Peter*, and *S. Paul* in ma places? And what ſayth S. *Auguſtine* here to ſhew, or ſo much as to inſinuate any d like of pictures, who only condemned, worthily derided the folly of thoſe P nims in that they groũded their knowle of Chriſt, and conſequently their fictio vpon pictures only, whereby they wer & might eaſily be deceaued; whereas th might well haue vnderſtood the truth b the hiſtoryes written by the Euangeliſt and other Chriſtians. And what is this t the condemnation of the vſe of Pictures? doubt not therefore, but that this ma paſſe alſo for a fraud, beſids his notable fol ly, ſtill to make rodds for himſelfe, by pro ducing places that ouerthrow him.

24. There reſteth yet a fourth fraud o his concerning what *S. Gregory Niſſen* ſay of Pictures in the place by me alleadged and vrged before, whereof he ſayth thus,

Niſſen

Nissen speakes of pictures for ornament only, for instruction eyther very faintly, or not at all. So sayth this honest doctor, who durst not haue said so, if he had laid downe the words of that Father alleadged by me, *viz. Solet pictura tacens in pariete loqui, maximeq; prodesse: the picture which is silent vpon the wall is wont to speak, and profit exceedingly:* whereby he signifieth (not faintely, but resolutely) that pictures in the Churches serue for instruction, yea, & moue to deuotion, and vertue; for els, how could he say that they speak, and are exceeding profitable, but becausse men are not only taught by the sight of them, what to imitate in the Saints, but also moued, and stirred vp thereby to the imitation of thē, which indeed must needs be very profitable, and auayle very much to the obteyning of vertue. Loe then how liberall, or rather how prodigall this man is of his frauds, who hath bestowed vpō vs no lesse then halfe a dozen, in a discourse wherein he professed to be very briefe, and vpon the occasion only of a Parenthesis of myne concerning a by-question touched by the way; what marueyle then that his whole worke conteyning aboue 550. pages be fraught with so many fraudes, and loaden with so many lyes, that I shall not haue

tyme

tyme to discouer the least part of them?

25. But now to conclude concerning the place of *S. Gregory Nissen*, I doubt not, but that you haue noted therein the euident testimony that he giueth of the beleif and practise of the Church in his dayes conforme to ours, aswell for the worship of holy relicks, and vse of pictures in the Church, as for the inuocation of saints; and that M. *Collins* hath had no other meanes to answer it then by a pretence of *petitio principij* in me, to take occasion thereby not to meddle with it; whereas you haue seene how false his pretence is, and how well the place deserued a particuler, and substantiall answer, if he could haue giuen any to any purpose. But now let vs see, what he will say to a place of another Auncient Father, to wit *Theodoret*, which I alleadged also in my Adioynder, *pag.* 289. *nu.* 44. Thus then I said.

26. This acient Father writing against
« the Gentills of his tyme, and prouing by
« many euident arguments that Christ is
« God, vrgeth notably the great honour ge-
« nerally exhibited in those dayes to Martyrs
« in the sumptuous, & manificent Churches
« that were then dedicated vnto them, wher-
« of he sayth thus: *Nec verò ad hæc per annum*

semel,

semel, aut bis &c. We do not vse to come to
these only once, or twyce, or fiue tymes
in the yeare, but we do often celebrate
festiuall dayes in them; we do often euery
day sing hymnes, and prayses to the Lord
of those Martyrs; and men that are in
health do pray to be conserued in it, and
those that are sicke do craue health; also
barren women and men do desire to haue
children, and those that are already Fathers
doe seeke to haue their Children conser-
ued. Also trauaylers (b) *Doe craue the Martyrs to be their companions in their way*, and guyds of their iourney; and those that are safely returned, giue thankes, confessing the benefit receiued, (c) *not comming to them, as to Gods, but praying to them as to diuine men, and beseeching them to be intercessors for thē.* And that they do obtayne those things which they piously, and faithfully craue, it is testifyed by the gifts, that are offered by such as haue made vowes, which are manifest tokens that they haue obtayned their desired health; for some do hang vp figures (or representations) of eyes, some of feete, some of hands, all

(b) λιπαρεῦσι τύτυς ξυνοδοιπόρους γινέσθαι.

(c) οὐχ ὡς θεοῖς ἀνδράσι προσιόντες, ἀλλ' ὡς θείοις ἀνθρώποις ἀντιβολοῦντες, καὶ γινέσθαι πρεσβευτὰς ὑπὲρ σφῶν παρακαλοῦντες.

« made of ſiluer, or gould; and their Lord
« doth gratefully accept what gift ſoeuer is
« giuen, and diſdayneth none, though ne-
« uer ſo ſmall and meane, meaſuring them
« according to the ability of the giuer. The-
« refore thoſe gifts being ſet forth to the pu-
« blike view of all men, are moſt euident ſig-
« nes, and teſtimonyes, that thoſe which
« giue them are freed from their diſeaſes, &
« haue recouered their health. Theſe I ſay, do
« ſhew what is the vertue or power of the
« Martyrs; and the power and vertue of the
« Martyrs doth declare, that he whome they
« haue worſhipped and ſerued, is true God.
« Thus ſayth *Theodoret.*

« 45. And can any man deſire a more
« cleare, and manifeſt teſtimony, eyther
« that the generall cuſtome of the Church
« was to pray to Saynts in his tyme, or that
« God approued it with miraculous effects?
« Yea, and that the ſame was held for a ſpe-
« ciall argument to proue that *Chriſt* was
« God? Wherein alſo it is to be obſerued,
« that the vſe was in that age (about eleauen
« hundred yeares agoe) to hang vp votiue
« Images and repreſentations of hands, feete,
« eyes, and ſuch like, to teſtify the miracu-
« lous recouery of bodily health by the inter-
« ceſſion of Saynts, which therefore is no

moderne

moderne cuſtome of theſe later ages (as » our aduerſaryes falſely affirme it to be) but » an auncient practice of the primitiue » Church. Wherupon it alſo followeth not » only that prayer to Saynts is moſt law- » full and honorable to almighty God, and » profitable to men, but alſo that Saynts hear » the prayers that are made vnto them, ſee- » ing that they obtayne the grant thereof, » and giue ſuccour to the ſuppliants. Thus ſaid I in my *Adioynder*.

28. And now I am ſure (good Reader) thou longeſt to ſee, with what ſleight he will ſeek to ſhift of this. The truth is, he vndertaketh to anſwere it, and that very amply, but with ſuch falſehood, as thou wouldſt wonder to ſee it, if thou hadſt not ſeene ſo many, and ſo exorbitant allready that now it wilbe no wonder vnto thee. Firſt he ſeeketh to caſt vpon me ſome ſuſpition of fraud, or falſity, ſaying *pag.* 273. *nu.* 23. *VVhen I caſt myne eyes*, ſayth he, *vpon Theodorets owne text (not as you tranſlate, and tranſlate it at pleaſure) I ſee very little to make for you, if ought at all*. So he, ſeeming to charge me with ſome falſe tranſlation, albeyt he ſheweth not wherein, eyther heere or els where, no not ſo much as of any one word; which he would infalliby haue done with

no ſmall tryumph, and inſultation if he had found any.

29. But then he goeth forward and tells vs, that *Theodoret reports only fashion, and vſe, and that not general*, which he ſayth I promyſed in the text of my ſeauenth Chapter; wherein he ſaith truly (for ſo much as concerneth my promiſe) for indeed I promiſed there to ſhew euidently that the Inuocation of Saints was generally practiſed in the primitiue Church, as well by the ancient Fathers, as by all other faythful Chriſtians; to which purpoſe I produced amongſt diuers other teſtimonyes this of *Theodoret*, who ſheweth it manifeſtly as you haue ſeene, vrging notably againſt the Paynims the great honour that was done generally to Martyrs at thoſe dayes, to proue that Chriſt is God; and therefore whereas M. *Collins* tells his Reader, *That Theodoret reports only fashion, and vſe, but not generall*, he ſeekes to delude him egregiouſly.

30. Neuertheles this is but a *peccadillo*, in reſpect of that which followeth a few lines after in theſe words: *Neither does Theodoret ſay that the people made their prayers to the Martyrs, but hauing ſpoken in the laſt wordes of the God of Martyrs, he addes immediatly of their praying for all ſuch things as they ſtand in need of, but ſpe-*

ciſieth

cifieth not to whome they pray for them, whether to God, or to the Martyrs, to whome then rather then to the God of Martyrs? Thus sayth *M. Collins*; but with what conscience you may easily iudg by reflecting a little vpon the place of *Theodoret*, set downe by me a little before, wher you see the flat contrary of that which he affirmeth; for wheras he sayth, that *Theodoret* doth not specify to whome they prayed, you see that he sayth expressly, they prayed to the Martyrs (not as to Gods) but as to diuine men, beseeching them to be intercessours for them; and to the end that there should be no doubt of the translation of *Theodorets* wordes out the Greeke, I did set downe the greeke Text in the margent of my Adioynder (as I haue done also heere) that the learned Reader might be the better satisfyed of the truth thereof.

31. Now then can any man thinke, that *M. Collins* hath any conscience at al, or any sparke either of grace, or honesty who saw this, and not only dissembled it, but also affirmed the quite contrary? Yet not content with this, he sayth also afterwards in the next page, that wheras *Theodoret* sayd that the poore way-fayring mē craued the Martyrs to accompany them in their way, he turned Rhetorical, and meant no other

then only to oppose the exaltation of Christian Saints to the Gentill Gods so farre, as was compatible with Christs true Religion: and how proueth he this? Marry forsooth two wayes; the one with a notable foolery, and the other with a manifest, & shamefull fraud. I omit the foolery to discouer the fraud. Thus then he sayth: *Theodoret correcting himselfe, is fayne to say* οὐχ ὡς θεοῖς προσιόντες; *not absurdely distinguishing betwixt* Dulia, *and* Latria, *as your brayres crow; but deprecating the scandall which his former words might seeme to imply*. So he.

32. But to the end that his fraudulent and bad conscience may the better appeare thou shalt vnderstand good Reader, that immediatly after those greeke wordes, which he alledgeth *viz.* οὐχ ὡς θεοῖς προσιόντες (that is to say *not comming to them, as to God*) ther follow immediatly in the greek text of *Theodoret* these words: ἀλλ' ὡς θείους ἀνθρώπους ἀντιβολοῦντες &c. (that is to say, *but praying to them as to diuine men &c.* which wordes doe quite spoyle M. *Collins* his deuise, and ouerthrow all that he hath sayd heere.

33. For it proueth, that *Theodoret* did not turne Rhetoricall (as M. *Collins* tearmes it) that is to say, he did not speake rhetorically, by the way of Amplification, when he

he sayd, that the way-faring men craued the Martyrs to be their Companions in their way, but spake truly as he thought & beleiued, seeing that he declareth presently after, in what sort they and the other supplyants of the sayd Martyrs, craued their help, to wit, *praying to them not as to Gods, but as to diuine men, beseeching them to be intercessours for them*. Heerby also it appeareth what an impertinent and idle glosse he maketh presently after vpon these wordes of *Theodoret* λιτανεῦσι τύτες ξυνοδοιπόρους γενέσθαι, which he sayes, *does not force that they prayed to the Martyrs to accompany them, whose company they might beg as well of God, and he licence them*. So sayth he, but it appeares by that which you see is dissembled by him, that they prayed to the Martyrs themselues, though not as to Gods, but as to diuine men.

34. Lastly, wheras he sayth, that *Theodoret* doth not distinguish betweene *Dulia*, and *Latria* (as my braynes crow) because he correcteth himselfe, saying οὐχ ὡς θεοῖς προσιόντες (that is to say, *not comming to them as to Gods*) I thinke he was no lesse brainles then shameles, when he wrot so; for albeit those greeke wordes alone (which he setteth downe) do not distinguish betwixt *Dulia*, and *Latria*, yet being connected, and ioyned

ned with the other which immediatly follow (& were by him shamfully dissebled) they make a plaine distinctiõ betwixt *dulia* and *latria* though not in formall words, yet in substance, and effect. For when *Theodoret* sayth, that those supplyants came not to the Martyrs as to Gods, he signifyeth plainely, that they did not giue to the Martyrs diuin honour which is *latria*, and is due to God alone; and when he addeth, *that they prayed to them as to diuin men, beseeching them to be intercessours for them*, he gaue to vnderstand, that they exhibited vnto them an inferiour honour due to Gods glorifyed seruants which we call *Dulia*, and is due to saints. So as you see how false & found he is in euery thing.

35. But yet the silly fellow hath not the wit to make an end heere, but within foure lines after falleth vpon two other greeke wordes of the same sentence of *Theodoret*, to wit, γενέσθαι πρεσβευτὰς, that is to say, *to become intercessours*, which he glosseth thus: As for γενέσθαι πρεσβευτὰς, *let the Saints pray for vs as much as you will, that is nothing to our question of praying to them*. So he, whereas two other wordes which immediatly follow those that he alleadgeth, do vtterly cõfound him; for there followeth ὑπὲρ σφῶν παρακαλοῦντες, so as the sentence is, ὡς γενέσθαι πρεσβευτὰς ὑπὲρ-

ἵνα ὑμῶν παρακαλοῦντες, that is to say, and beseeching (them) to be intercessours for them; & is this, trow you, nothing to our question of praying to those martyrs? Besides that the whole period being, as I haue sayd before (to wit, *not comming to them as to Gods, but praying to them as vnto diuine men, and beseeching them to be interceßours for them*) doth make the matter far more cleare, and doth conuince him of the most willfull, and malicious falshood, & fraud that hath byn cõmitted by any writer of this age, thogh it aboundeth with men of his coate, and profession, that excell in that faculty.

36. But let vs yet see some more of his iugling. There followeth presently after in my Adioynder, a place of *S. Augustine* in his book *de cura pro mortuis*, first alleadged by my Lord of *VVincheſter pag.* 46. to proue that the Saints do not heare our prayers, or know our actions, because S. *Augustine* sayth that the dead are not present at the affayres of men; in answere wherof I sayd in *pag.* 291. *num.* 47. that his Lordship might haue learned in that booke of *S. Augustine*, which he cyteth, *That albeit the dead do not naturally know what passeth in earth, neither are ordinarily conuersant with vs, yet they may know our actions as well by the relation of Angells, as by diuine reuelation, yea.*

and that they may be present with vs, and help vs, per diuinam potentiam, *by diuine power.* Thus sayd I, alleadging for the same S. *Augustine, de cura pro mortuis.*

37. And will you now see, what M. *Collins* sayth to this? Truely he thought good to say somewhat to it, & to do his best to proue that Saints: *Do not know our prayers by the relation of Angells.* But because he imagined that his reasons would weigh farre lesse in the iudgment of his Reader, if he should seeme to contradict *S. Augustine*, he thought it best to make no mentiō of him at al, but to lay all his battery against me, as though I alone had sayd it, and of my own head: so as now I must be beaten for S. *Augustine*, or rather he in my coate, & skyn, but you, I thinke, will wonder what potent reasons could make this silly Doctour so confident as to contemne and impugne the authority of one of the greatest Doctors of Gods Church. You shall heare them, for albeit I had determined, and promised to meddle no more with his fooleryes, yet for as much as these are accompanied with a continuall fraud, in that he dissembleth & impugneth *S. Augustine* his doctrine, throgh out the whole as if it were only myne, I hould my selfe obliged to answere for S. *Augustine,*

Auguſtine, and withall as well to diſcouer his folly, as his fraud.

38. Thus then he ſayth *p.276 n.26. VVhereas you ſay num 47.* that the Saints know our prayers by the relation of Angells. Firſt, how ſhall the Angells know them to relate them? *By reuelation from God*, you will ſay: but he that reueales to the Angells might reueale to the Saints, *eadem opera*; what needs this reuelation then? *Sic fieri per plura, quod potuit per pauciora*. Thus ſayth this deepe Deuine, who you ſee demands how the Angells do know our prayers to relate them, and aſſures himſelfe (as it ſeemes) that I will ſay, they know them by reuelation.

39. But truly he is much deceaued as ſure as he makes himſelfe; for albeit I doe not deny, but that they may know our prayers by reuelation, yet it were great folly to thinke that they need reuelation to know thoſe things which they ſee & know by ordinary meanes. Hath not this great Doctour trow you, read in the holy Scriptures *Hebr.* 1. that the Angells are all *Adminiſtratorij ſpiritus* &c. *Miniſtring ſpirits ſent for them, which ſhall receaue the inheritance of ſaluation*, whereby he may vnderſtand, that they are cõtinually imployed by Almighty God heere

heere in earth for the benefit and good of his elect? Or can he be ignorant of that which our Sauiour himselfe doth teach vs, *Matth.* 18. to wit, that *Angeli eorum* &c. *The Angells of his little ones do alwayes see the face of his Father, which is in heauen?* Vpon which place and diuers others in the holy Scriptures (which I omit) the ãcient Fathers do teach both the continuall prelence of Angells amongst vs, and also that euery man hath a proper Angell for his guardian or keeper.

43. So sayth *S. Hierome lib.* 3. *comment. in Matth.* S. *Ambrose lib. de viduis.* *S. Augst. Tom.* 10. *serm.* 8. *de natali Domini.* *S. Basil. in psal.* 48. *& contra Eunom. lib.* 3. where he proueth it by diuers places of Scriptures. The like doth *S. Chrysostome hom.* 40. *in cap.* 21. *Matth.* Also *Origen hom.* 33. *in Luc. Ioan. Cassian. coll.* 13. *Cyril. contra Iulian. lib.* 4. and to omit others, *S. Bernard serm.* 12. vpon the psalme *Qui habitat*; where he aduiseth vs to yeild to our proper Angells, *deuotion for their benenolence, loue for their care, and reuerence for their presence, and continuall assistance.* Whereby M. *Collins* may fall into the account of his own beastly ingratitude, towardes his proper Angell, and all other holy Angells, seeing that he doth not acknowledge the continual benefits, that he and all other men re-

ceaue

ceaue by them, but alſo blaſphemouſly impugneth the reſpect, reuerence, & honour that is due vnto them. Well then this being ſo, what need haue the Angels of an extraordinary reuelation from Almighty God, or know our prayers, and actions which they vnderſtand, and ſee continually being amongſt vs?

41. Furthermore he cannot be excuſed of a wilfull, and fraudulent diſſimulation of *S. Auguſtins* diſcourſe in this place concerning this poynt, confirmed by him with the Authority of the holy Scripture, and therefore I think good to lay downe *S. Auguſtins* words heere. *Poſſunt*, ſayth he, *& ab Angelis, qui rebus quæ aguntur hic præſto ſunt, audire aliquid mortui* &c. *the dead may alſo heare by the Angells (which are preſent here at ſuch things as are done) ſome ſuch thing as he, to whome all things are ſubiect, doth iudge fit for euery one of thē to vnderſtand, for if Angells could not be preſent in the places both of the liuing, and the dead, our Lord Ieſus would not haue ſaid thus: It came to paſſe that the poore man dyed, and was carryed by Angels into the boſome of Abraham; therfore they may be ſometymes heere, and ſometymes there who by the will of God carryed (Lazarus) from hence thither.* Thus ſayth *S. Auguſtine*.

42. And might not this haue ſufficed

to

to informe this Doctor that *S. Augustin.* did not only hold that the Angells may know our actions by being present with vs, but also that he confirmed the same with the authority of Scripture? wherto if I should add al the places of the ould, & new Testament, which do testify the ordinary imployments, & ministery of Angels on earth & their intercourse in humane affayres, it might seem incredible that a Doctor & a publick professor of diuinity should be so ignorant of it, as to thinke that they cannot know our prayers, but by reuelation.

43. But put the case yt were so, how would it follow that the reuelation were needles as he inferreth? Marry sayth he, because God might reueale to the *Saints eâdē operâ*, and so auoyd the inconuenience of doing the things *per plura, which may be done by pauciora*. But how absurd, & ridiculous is this? for so should all secondary causes cease, as needeles, because Almighty God might do all things by his omnipotent power, without vsing any instrument or meane; so then was it needeles and superfluous, that an Angell should be sent to the blessed Virgin, or to *Zacharias Luc.* 1. or to *S Ioseph*; because God might haue reuealed his will vnto them himself imediately;

so

so also was the ministery of Angels superfluous, and needlesse, when they were imployed, and sent by Almighty God in the ould Testament to the Patriarches, & Prophets; and to insist also vpon the example alleadged by *S. Augustine*, it was needles that the Angels should carry the soule of *Lazarus* into *Abrahams* bosome, whither Almighty God might haue transported it by his only will, or word, by the which he made heauen and earth, and all things els.

44. Finally, if M. *Collins* will tye Almighty God to do nothing *per plura*, which he may doe *per pauciora*, he most needes confesse, that it was superfluous, and in vayn, that 7. dayes should be spent in the Creation of the world, which God might haue made in an instant; and the like may be sayd of our Redemption, and of the gouernment of the Church: & of the whole world, wherein wee see God doth effect very many things, or rather all things by the ministery of his seruants, and other Creatures, which he might do by his owne power immediately, if in his diuine wisdome he thought it conuenient.

45. Do you see then what a wise Doctor we haue, who argueth so substantially

tially, as not only to deny to Almighty God the ſeruice, vſe, and miniſtery of his Creatures (becauſe he may do his will without them) but alſo to controle the manner of our Creation, and redemption, becauſe *fruſtra fit per plura quod fieri poteſt per pauciora*. But let vs ſee ſome more of his arguments. Secondly ſayth he, *VVho makes that the Angells worke to be offerers of our prayers to the Saints in heauen? Is this worthy of them? Is it a fit work to imploy Angells about?* So he: whereto I anſwere, that *S. Auguſtine* was belike much ouerſeene in aſſigning to the Angells ſo meane an office: but perhaps the ouerſight may be rather in M. *Collins*, who meaſuring the Angells by himſelf, imagineth that thoſe celeſtial ſpirits are as proud and vncharitable as he, who if he were an Angell (as he is neuer like to be, except perhaps ſome bad Angell, and one of the worſt) he would diſdaine to be ſo imployed; but ſeeing that their humility, & charity is ſuch, that they vouchſafe to vndertake the guard and protection of men in earth (yea of the greateſt ſinners) S. *Auguſtine* had great reaſon to think, that they refuſe not to do all the charitable offices, that are any way requiſite for the good, and comfort of the elect, for whoſe ſaluation they

they are ſent, and imployed heere in earth, as I ſignifyed before out of the Apoſtle to the *Heb. cap.* 1.

46. But will you heare how he confoundeth S. *Auguſtine*, and ouerthroweth him quite? He goeth forward thus: *And ſurely if this be once entertayned, that the Angells acquaint the Saints with our prayers, which els they ſhould not know but for them, will not the Pagan opinion which* S. *Ambroſe* hiſſed out (*and you with him euen now*) *returne; that God ſhould be ignorant alſo of our affayres vnleſſe the Angells reuealed them? For you make the Angells to offer our prayers to God, to a iuſt reward of your peruerting ſo the Apocalyps cap.* 5. *verſ.* 8. Thus ſayth M. *Collins* like a deep Deuine and a terrible Logician, in ſo much that S. *Auguſtine* was neuer ſo put to his trumps by any aduerſary of his (were he *Manichæan*, *Donatiſt*, or *Pelagian*) as he is now by M. *Collins*; but becauſe S. *Auguſtine* cannot anſwere for himſelfe, I will be ſo bould as to anſwere for him, and ſay ſomewhat briefly to this powerfull argument.

47. Therfore, firſt it is to be conſidered that Saint *Auguſtine* ſayth not, that the Saints cannot know our prayers but by Angells (as M. *Collins* ſeemeth falſely to ſuppoſe) but that the Saints do not naturally know what is done in earth, and yet that

they may know it, either by the Angells, or by reuelation from Almighty God. And put the caſe that *S. Aug.* had ſayd as *M.* Collins relateth that they do not know our prayers but by Angells, how would it follow, that the Pagan opinion (hiſſed out by *S. Ambroſe*) would returne (to wit, that God ſhould be ignorant of our affayres, if the Angells did not reueale thē to him?) Would any man be ſo abſurd to thinke that the infinite wiſedome, and knowledge of God doth any way depend vpon the limitted knowledge of Saints, or Angells, and to inferre thereupon, that God cannot know ſome thinges without the reuelation of Angels becauſe the Saints cānot? VVho euer heard the like inference? Which therefore may wel be hiſſed out with the Pagan opinion, and *M. Collins* alſo, for ſuppoſing, that any Chriſtian man would be ſo ſimple, and abſurd to make it.

48. Yea, but (ſayth he) you make the Angells to offer our prayers to God too? What then *M. Collins*? VVill that bring in the Pagans opinion, that God can know nothing but by Angells? We make alſo the Prieſt (when he offereth ſacrifice at the Altar) offer vp our prayers to Almighty God, and muſt we needes thinke therefore that God

God could not know them but by him? The office of the Bishops, & Priests in the ould Law was to offer to God the sacrifice, and prayers of the people (as mediatours betwixt God and them) but was there euer any so ridiculous to thinke, that they did it, because God could not other wayes vnderstand the necessityes and prayers of the people but by them? Yet this forsooth is the Club, wherwith this great *Hercules* hoped to beat downe *S. Augustine*.

49. But what he meaneth by his conclusion, That this is a iust reward of our peruerting the *Apoc. cap. 5. vers. 8*, I know not for my part, neither how we peruert that place in the Apocalyps, neither how we are rewarded for it; the place is cleare to proue that the Angells offer vp the prayers of the holy men on earth, by the interpretation of *S. Iohn* himself, saying that the 24 *Seniors* had euery one golden *Phialas, plenas odoramentorum, quæ sunt orationes sanctorum*, full of sweet odours, which are the prayers of the holy; which words can haue no other litterall sense, but that the Angells offer to God, *orationes Sanctorum, the prayers of holy men*. So as M. *Collins*, and his fellowes may be ashamed to deny it (what mysticall sense soeuer is, or may be drawne out of it) ther-

fore when he shall tell vs, what other litterall sense it hath, and how we peruert it, I will answere him further.

50. In the meane tyme he may vnderstand if it please him, that it is no new opynion of the Catholicks at this day, that the Angells do offer vp our prayers to God, seeing that S. *Hilary* teacheth it in his exposition of the *Psalme* 129. alleadging the example of the Angell *Raphael* in *Tobias*: the like doth S. *Hierome* vpon the 10. of *Daniel*, expounding the Angels wordes to *Daniel* thus: *I am that Angell, which offers thy prayers to God.* Also S *Augustine* in his *Epist* 120. *cap.* 92. affirmeth expressly that the Angells doe not only signify the benefits of God to vs, but also represent our prayers to him: and finally to omit others, S. *Bernard serm.* 7. *in Cantica*, sayth: *Credimus sanctos Angelos &c. We believe that the holy Angells are present with men when they pray, and offer their prayers to God.* Therfore to conclude this point, 2. things are euident heerein; the one, that *M. Collins* hath impugned S. *Augustine* most ridiculously, and childishly; the other that he hath done it with great fraude, and craft vnder my name only, whereas the discourse and doctrine which he taxeth, is S. *Augustines*, & as his only alleadged and related by me.

51. The

51. The like he hath done alſo afterwards with much more fraud, touching another place of *S. Auguſtine* in the ſame booke, *de cura pro mortuis*, which I cyted in my Adioynder to proue the apparition of Saints, and the help they affoard to their ſupplyants; the occaſion was, that the Cardinall alleadged the words of *S. Auguſtine* teſtifying the apparition of *S. Felix* in the ſiege of *Nola*, thus: *Audiuimus non incertis rumoribus, ſed certis teſtibus* &c. *VVe haue heard not by vncertaine rumours, but by aſſured witneſſes, that the Confeſſour Felix hath appeared not only by the effects of benefits, but alſo to the ſights of men.* Thus farre the Cardinall alleadgeth Saint *Auguſtines* wordes. VVhereto my Lord of *VVincheſter* anſwered in his Apology *cap.* 8. *pag.* 178. that, *de Felice Auguſtinus nihil prater auditum habet* &c. *Concerning Felix Auguſtine hath nothing but by hear-ſay, and whether it were done by the very preſence of the Martyrs, or by Angells taking the ſhape of the Martyrs vpon them, or perhaps by both theſe wayes,* Auguſtine *dare not determine, ſo vncertaine is he touching this queſtion of apparitions.* Thus ſayd my Lord: wherto I replyed in my Anioyder, that it appeared euidently by the wordes of *S. Auguſtine* before recyted, that he giueth another manner of aſſurance of this apparition, then my

Lord acknowledged in his answere, who maketh it a matter very vncertayne, as depending vpon a bare *heare-say*, whereas S. *Augustine* excludeth all vncertainty of rumours, and fortifyeth his relation with the testimonyes of assured witnesses. Thus sayd I, *pag.* 394. *num.* 42.

52. And now that you may see how substantially M. *Collins* answereth this, and how faythfully he relateth the substance of my reply, you shall heare his owne words; thus then he sayth *pag* 383. *num.* 20. To your « *numb.* 42. *&* 43. What we heare from wit- « nesses, yet we do but heare, when you haue « made the most of it, so as the Bishop might « well say: *Augustinus nihil prater auditum habet*, « *Augustine* hath nothing more then hear-say, « meaning, he reports not this of his owne « knowledge, though he would not seeme to « deny credit to those witnesses; which ma- « ny a man to say truth is loth to do, I mean « to detract any thing from the credit of the « reporters, euen then when he scarse belie- « ues that which is tould. Thus sayth M. *Collins*.

53. But could he (thinke you) haue sayd this for shame, if he had set downe S. *Augustines* wordes alleadged, and vrged by me, as before you haue seene? S. *Augustin* re-

stifyeth

stifyeth the apparition *not vpon vncertaine rumours* (as he himselfe sayth) *but by the testimony of assured witnesses, confirmed also by the effects of benefits, no lesse then by the sight of men*; and *M. Collins* maketh it doubtful, whether *S. Augustine* beleiued it or no; as if out of courtesy, and good manners only he would not derogate from the credit of the reporters, though he scarce beleiued it; for so *M. Collins* insinuateth, though he do not affirme it directly of *S. Augustin*, but of many a man, which neuertheles he would haue you to suppose of *S. Augustine* in this case; for els why doth he say it? May not this passe as well for a fraud, as for a miserable & poore defece of my Lord of *VVinchesters* bare *hearesay*? But let vs proceed to the rest of my Lords answer touching the manner of such apparitions, wherof I sayd thus, *pag.* 394. *num.* 43.

54. Whereas *M. Andrews* addeth, that » *S. Augustine* was so vncertayne of this mat- » ter of *apparitions*, that he durst not define, » whether they were made by the Saints » themselues, or by Angels in their lykenes, » he saith true, though I know not what » he can inferre thereon for his purpose, » seeing that *S. Augustine* maketh no question » of the verity of apparitions (and much »

« lesse of the benefit and help which deuout
« people receiued thereby) but only of the
« manner how the same was performed, &
« therefore he saith in the beginning of that
« discourse, *Ista quæstio &c. This question surpas-*
« *seth the force of my vnderstanding, how Martyrs do*
« *help those, quod per eos certum est adiuuari,* who
« it is certayne are helped by them. So he.
« And then proceedeth with the question,
« whether the Martyrs are themselus present
« in sodiuers places, and so far asunder at
« one tyme, or whether Almighty God do
« satisfie the deuotion of the people by the
« ministery of Angels, through the merits
« of the Martyrs, or els whether it be done
« both waies. This he saith he dare not defi-
« ne, confessing and teaching euidently as
« much as we require in this matter, to wit
« that deuout people are certainly helped
« by the Martyrs. Neyther is it to be won-
« dred, that *S. Augustine* would not take vpon
« him to determine how the same was
« wrought, saying that euen in ordinary
« and naturall things, the effects are euident
« and certayne, and yet the causes are many
« tymes eyther vncertayn, or els wholy vn-
« knowne, which is to be graunted much
« more in supernaturall and miraculous
« euents, as I haue shewed euidently in the

last

last Chapter, where I haue confuted such another ridiculous argumẽt of his against Prayer to Saints.

55. For albeit he had resolued, that the Saints themselues do not appeare or assist at their tombes, but Angels in their shape and lykenes; yet it could not be sayd but that apparition is theirs, being made by Gods expresse ordinance for their merits, in their name & lykenes, for the benefit of those that expect & craue their help; especially seeing it is vsually said in the holy Scriptures, that God spake & appeared to *Abrahã Gen.* 18. & *Moyses Exod.* 3. when neuertheles it was done by the ministry of Angels, and not in any shape that could represent him; and therfore *S. Augustine* had great reason to say, that *S. Felix* appeared, & that the Martyrs *per diuinam potentiam viuorum rebus interſunt*, are by the diuine power present at the doings or affaires of men: although afterward he moueth a question concerning the manner of it, and doth not deny, but that it may be done by the ministery of Angels. Hereby then it appeareth, that this place of *S. Augustine* so clearely proueth the *Apparition* of Saints, & that men are helped by their prayers and merits, that *M. Andrews* had no other way to

to shift it off handsomly, but to omit the
» wordes of *S. Augustine* as of small moment,
» & testifying only a sleight matter o *heare-*
» *say*. Thus sayd I in my Adioynder.

56 To all this M. *Collins* answereth thus *pag.* 384. *lin.* 15. But is not that pretty, number 44. *that though the Saints appeare not in their own persons, yet the apparition may wel be called theyrs, viz. because Angells appeare for them in their name and likenes; as if the diuell did not counterfeit their name and likenes too, and therefore he appearing, they may be sayd to appeare, as well, as when the Angells, by this reason.* So he: wherein it is to be noted, first that he passeth ouer with silence all S. *Augustines* discourse, without so much as mentioning it or him, to the end that he might seeme to impugne me only, and not him: secondly that which he setteth downe in a different letter, as my words (or at least as the substance therof) is farre different from myne, which cannot by any meanes admit that diuellish example which he bringeth of the Diuell appearing in the name, & likenes of a Saint.

57. For the reason which I gaue, why the apparition of an Angell in the name, and likenes of a Saint, may be called the apparition of the Saint, had three grounds, to

wit,

wit, becauſe it is made firſt by Gods expreſſe ordinance, ſecondly, for the merits of the Saints, and thirdly for the benefit of thoſe that expect, and craue his help; of which three reſpects or conſiderations, the two later do exclude all diabolical illuſions and therefore *M. Collins* doth not mention any of them in the words before alleadged by him, as myne, but maketh me ſay; that the Angells apparition is the Saints apparition, & this for no other cauſe, *but becauſe Angells appeare for the Saints in their name, & likenes*, as, ſayth he, the Diuell alſo doth. But when or where the Diuell doth it, or hath done it, he doth not tell vs: neuertheleſſe I do not deny, but that the Diuell may do it, if God will ordaine, or permit it, in which caſe I graunt alſo that his apparitiõ may be called the apparition of the Saint, as in the opinion of ſome (eſpecially of the Heretickes of this tyme) *Samuel* is ſayd in the Scripture 1. *Reg.* 28. to haue appeared, when neuertheleſſe they ſay the Diuell appeared in his likenes; ſo as (according to their opinion) M. *Collins* his diuelliſh inſtance maketh directly for me, and againſt him.

58. And therefore he goeth the more boldly forward ſtriking ſtil at me by name

(but

(but lighting indeed vpon *S. Augustine*) carping at one of those considerations of his, which before he omitted, and concealed, to wit, touching the *Saints merits*, whereof he sayth thus: *yet ridiculously you add, that Angels appeare for the Saints merits, and so the Angells apparition is the Saints apparition.* So he, making S. *Aug.* ridiculous (or to say truely himself rather) especially considering how he perverteth *S. Augustins* sense, concerning the Saints merits; for thus he sayth: *But first we haue told*
« *you our mind about merits, in the former part of this*
« *book*, which if any were in this life, yet none
« in the other, none in *Patria* where the saints
« are. They haue done meriting, and yet to
« merit for others is more abominable then
« for ones self. But for men to merit that An-
« gells should come, and do offices in their
« names is most absurd of all, and therefore
« worthy of *F. T.* whatsoeuer he is.

59. Thus sayth this graue Doctour, as if I had sayd, that the Martyrs, or Saints did merit in heauen, whereas I only reciting briefly the substance of *S. Augustines* discourse, do make mention of the merits of the Martyrs in the same sense that *S. August.* doth, who deuideth the questiō into two members, or parts: the one, whether the Martyrs themselues are present at their me-

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moryes or tombes, where the ſupplyants receaue help or comfort, or whether they being *loco meritis ſuis congruo*, in a place āſwerable to their merits (meaning no doubt their merits whileſt they liued on earth) and praying generally, *pro indulgentia ſupplicantium*, for the need of the ſupplyants; Almighty God hearing the prayers of the ſaid Martyrs, doth giue comfort, and reliefe by the miniſtry of Angells, & out of his merciſous, and ineffable power and bounty, *eorum merita Martyrum commendat*, doth cōmend or illuſtrate the merits of his Martyrs where, when, and how he will, and eſpecially at their memories, *Quoniam hoc nouit nobis expedire ad ædificandam fidem Chriſti, pro cuius confeſſione ſunt paſſi*, becauſe he knoweth that this is expedient for vs, for the edification, or confirmatiō of the fayth of Chriſt, for the confeſſion whereof they ſuffered. Thus ſaith *S. Auguſtine*.

60. And albeit he ſayth, that he dare not take vpon him to determine how the Martyrs do giue help, & comfort to thoſe, *quos per eos certum eſt adiuuari*, who it is certaine are helped by them, as whether it be done by one of theſe two wayes before ſpecifyed, or by both; neuertheles 4. thinges are euident heerein.

61. The

61. The first, that he acknowledgeth expressly, that the help is giuen by the Martyrs, saying *certum est*, it is certain that men are helped by them,

62. The second is, that both these wayes, are in his opinyon not only probable, but also most conforme to the Catholick verity and fayth: for otherwayes he would not haue supposed that God would giue succour or help by eyther of them.

63. The third is, that he holdeth, & teacheth here, that God doth these fauours as well in respect of the prayers of the Martyrs, (*exaudiens*, sayth he, *Martyrum preces*, *hearing*, or graunting *the Martyrs prayers*) as also in regard of the merits of his Martyrs *Commendans suorum merita martyrum*, *commending his Martyrs merits*, that is to say, shewing or testifying their merits to the world.

64. Lastly, it is manifest, that by which way soeuer the benefit be done (eyther by the presence of the Martyrs, or by Angells in their shape or likenes) the apparition may (in *S. Augustins* opinyon) well be called the apparition of the Martyrs; in which respect he sayth plainely that S. *Felix* appeared in the seige of *Nola*, albeyt he is doubtfull, as you see, whether he appeared

peared himselfe, on an angell for him, for by occasion of that apparition *S. Augustine* maketh all this discourse.

65. This being so, I must beseech good M. *Collins* to auert his wrath, and indignation from me, and to lay it vpon *S. Augustine*, who is better able to beare it, and deserueth it more then I, seeing that all this discourse & doctrin is his, as well touching *the merits* of Saints, as the benefits which God bestoweth vpon men to testify the same; & therefore if I be ridiculous and absurd, (as M. *Collins* termes me) for relating only *S. Augustines* opinion and doctryn in this poynt, much more ridiculous, and absurd is *S. Augustine* himselfe for houlding and teaching it; but howsoeuer the matter passeth with *S. Augustine* and me, M. *Collins* is ridiculous, and absurd aboue measure, not only in beating (as I may say) Iack for Iill (I meane me for *S. Augustine*) but also in doing it *sciens & volens*, wittingly and willfully; whereby it may easely be iudged, that notwithstanding the pretence, and shew he maketh, much to respect, and reuerence the auncient Fathers, as if his and his fellowes doctryne were all togeather conforme to theirs (thereby to deceiue and seduce the vnlearned

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Readers) yet in truth he beares them no reſpect at all, but rather a great tooth, and ſpleene, and that he would ſhew it euidently if he durſt, ſeeing that he doth it with ſuch virulency, when he can do it by indirect meanes, and couertly as heere you ſee he hath done.

66. But now good Reader there remayne yet two or three words more to be ſifted concerning this matter, wherin we ſhall ſee (I know not how to terme it) eyther a moſt fooliſh fraud, or a moſt fraudulent fooldery. It followeth in M. *Collins* thus: At laſt, *you graunt* (ſayth he) *in the ſame* « number, *that not only Saints may appeare in the* « *ſhape of Angells, but that God himſelf hath done ſo* « *de facto, as Geneſ.* 18. *Exod.* 3. *to Abraham, and* « *Moyſes*, yet before you ſayd, that the Angell « whom *Abraham* worſhipped was a created « Angell *num.* 14. how does this hang togeather. Thus ſayth M. *Collins*, but how truly, I report me to my owne Text, which you haue ſeene before *nu.* 55. cyted out of my *Adioynder*, where I ſaid the cleane contrary to that which he ſetteth down as myne. For I ſaid, that Angells might by Gods ordinance appeare in the likenes of the Martyrs, *ſuſcipientes* (as S. *Auguſtine* ſayth) *perſonam martyrum*, taking vpon them the perſons,

perſons, or ſhapes of the Martyrs, and not that the Martyrs or Saints might appeare in the ſhape of Angells, as *M. Collins* affirmeth, turning as I may ſay, the cat in the pan.

67. Alſo to proue that ſuch apparitions of Angells, may be called the apparitions of the Saints, I added that the like manner of ſpeach is vſuall in the holy Scripture, where it is ſaid, that God ſpake and appeared to *Abraham Gen.* 18. and in *Moyſes Exodus* 3. when neuertheleſſe God himſelfe did not ſpeake, and appeare, but vſed therein the miniſtery of Angells, who ſpake, and appeared for him; whereas *M. Collins* maketh me ſay the contrary, to wit, that God appeared in the ſhape of Angells. So as that which I ſaid before in the 14. number (to wit that the Angell which appeared to *Abraham* was a created Angell) hangs very well togeather, with that which I ſay heer; for I ſignify in both places, that a created Angell appeared to *Abraham* for God, although it is ſaid in Scripture, that God appeared.

68. Behold then the humour of this honeſt man, who ſometymes diſſembleth my whole text, or that which moſt importeth in it, and ſometymes peruerteth it, that he may haue ſomewhat to ſay with

ſome ſhew of probability, to cozen, and deceiue ſuch at leaſt, as ſhall not ſee my Adioynder, which he knoweth few haue done, and are like to doe, by reaſon of the prohibition of Catholike bookes in England; *ſed veritas temporis filia*, but truth is the daughter of tyme; and as our ſauiour ſaid, *nihil eſt opertum quod non reuelabitur, nec occultum quod non ſcietur*. *Matth*. 10.

69. But foraſmuch as this very place of S. *Auguſtine* touching the interuention of the dead in the affaires of men, hath beene yet further abuſed by my Lord of *VVincheſter* in another place with no ſmall abuſe alſo offered to Cardinall *Bellarmyne* (wherewith I chardged his Lordſhip, very deeply in my *Adioynder*) I wil therfore now lay it downe here, and then conſider how well M. *Collins* hath diſcharged his obligation to my Lord, in clearing him therof. Thus then I ſayd *pag*. 410. *nu*. 62.

« 70. Vpon the occaſion of certaine places « of the Fathers alledged by the Cardinall, « to ſhew the cuſtome of praying to Saynts « in the primitiue Church, M. *Andrews* goeth « about to proue that Saynts do not know « what we do heere on earth, eyther by ſee- « ing the ſame in God, or by ſeeing them- « ſelues preſent among vs; & hauing allead-

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ged 3. or 4. authorities for the former point (which he may ſee ſufficiently anſwered in Cardinall Bellarmines Controuerſies) he ſaith for the letter, *mortuos autem rebus noſtris non interuenire ſenſit Auguſtinus. Auguſtine was of opinion that the dead are not preſent at our affaires*, for the which he quoteth no place of S. Auguſtine, but addeth, *quis hoc refert? Cardinalis*. Who relateth or affirmeth this? the Cardinall: and for this *M. Andrews* citeth in his margent the Cardinalls treatiſe *of the beatitude of Saynts*, in his bookes of Controuerſies, where indeed the Cardinal handling that queſtion, and laying downe the obiection of hereticks, hath amongſt the reſt a place of S. *Auguſtine* in his books *de cura pro mortuis*, where he affirmeth that the dead are not preſent at mens affaires, neyther yet do know what is done vpon earth; neuertheles afterward the Cardinal anſwering the ſame obiection in the ſame Chapter, proueth out of the very ſame treatiſe of S. *Auguſtine* (from whence the obiection is taken) that albeit the dead are not vſually preſent at mens affaires, nor do naturally know what is done vpon earth, yet they may know it, not only by Angells, but alſo ſupernaturally, to wit, by diuine reuelation, yea and that the holy Martyrs, and

ſome ſhew of probability, to cozen, and deceiue ſuch at leaſt, as ſhall not ſee my Adioynder, which he knoweth few haue done, and are like to doe, by reaſon of the prohibition of Catholike bookes in England; *ſed veritas temporis filia*, but truth is the daughter of tyme; and as our ſauiour ſaid, *nihil eſt opertum quod non reuelabitur, nec occultum quod non ſcietur*. *Matth*. 10.

69. But foraſmuch as this very place of S. *Auguſtine* touching the interuention of the dead in the affaires of men, hath beene yet further abuſed by my Lord of *VVincheſter* in another place with no ſmall abuſe alſo offered to Cardinall *Bellarmyne* (wherewith I chardged his Lordſhip, very deeply in my *Adioynder*) I wil therfore now lay it downe here, and then conſider how well M. *Collins* hath diſcharged his obligation to my Lord, in clearing him therof. Thus then I ſayd *pag*. 410. *nu*. 62.

« 70. Vpon the occaſion of certaine places « of the Fathers alledged by the Cardinall, « to ſhew the cuſtome of praying to Saynts « in the primitiue Church, M. *Andrews* goeth « about to proue that Saynts do not know « what we do heere on earth, eyther by ſee- « ing the ſame in God, or by ſeeing them- « ſelues preſent among vs; & hauing alleadged

ged 3. or 4. authorities for the former point (which he may see sufficiently answered in Cardinall Bellarmines Controuersies) he saith for the letter, *mortuos autem rebus nostris non interuenire sensit Augustinus. Augustine was of opinion that the dead are not present at our affaires*, for the which he quoteth no place of S. Augustine, but addeth, *quis hoc refert? Cardinalis*. Who relateth or affirmeth this? the Cardinall: and for this *M. Andrews* citeth in his margent the Cardinalls treatise *of the beatitude of Saynts*, in his bookes of Controuersies, where indeed the Cardinal handling that question, and laying downe the obiection of hereticks, hath amongst the rest a place of S. *Augustine* in his books *de cura pro mortuis*, where he affirmeth that the dead are not present at mens affaires, neyther yet do know what is done vpon earth; neuertheles afterward the Cardinal antwering the same obiection in the same Chapter, proueth out of the very same treatise of *S. Augustine* (from whence the obiection is taken) that albeit the dead are not vsually present at mens affaires, nor do naturally know what is done vpon earth, yet they may know it, not only by Angells, but also supernaturally, to wit, by diuine reuelation, yea and that the holy Martyrs,

« and Saynts are preſent amongſt men, *per*
« *diuinam potentiam*; *by the diuine power*.

71. And to ſhew this, the Cardinal alleageth theſe words out of the ſaid treatiſe of *S. Auguſtine*, *Non ideo putandum eſt* &c. *It is not therfore to be thought that euery one of the dead may be preſent at the affayrs of men, becauſe the Martyrs are preſent in the healing, & helping ſome men; but rather it is to be vnderſtood, that becauſe the dead cãnot be preſent among men, by their owne nature, therfore the Martyrs are preſent at mens affayres by the diuine power*. Thus ſaith *S. Auguſtine*: where you ſee he diſtinguiſheth betwixt *naturall*, and *ſupernaturall* meanes, and betwixt the glorified Saynts of God (for ſuch are the *Martyrs* of whome he ſpeaketh) and other *dead men*, granting that the *Martyrs* do that by *ſupernaturall*, & *diuine meanes*, which other dead men cannot *naturally* do; and this is the ſame in effect that al Catholikes hould concerning the knowledge that the *glorified Saynts* haue of things done in earth, to wit, that they do not know the ſame *naturally*, but by *ſupernaturall meanes*, whether they ſee it in ſeeing the diuine eſſence, or know it otherwiſe by reuelation; ſo as, thereby it is manifeſt that *M. Andrewes* hath notably abuſed both *S. Auguſtine* and the Cardinall; *S. Auguſtine*, in making him to

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affirme of *glorified Saints*, that which he ſpak » of other *dead men*, as if he made no differēce » betweene the *ſupernaturall* knowledge and » power of the one, and the *naturall* of the » other, which he euidently diſtinguiſheth. » Alſo he abuſeth the Cardinall in taking » hould of his obiection, and diſſembling » his ſolution, which is one of the moſt » groſſe and palpable frauds, or rather foo- » leries that may be imagined in this kind.

72. Thus ſaid I in my *Adioynder*: wherto *M. Collins* ſayth not one word, and therfore I remit it to the readers Iudgment, whether it was not conuenient for my Lordes honour, that his Feed-man, Aduocate, & Champion (who ſaw him heere ſo deeply charged) ſhould haue diſchardged and cleared his Lorſhip of this imputation if he could conſidering as well the confidence which my Lord hath repoſed in him, as alſo his Maieſtyes expreſſe commaundement impoſed vpon him (as he himſelfe confeſſeth) *for the repulſing*, ſayth he, *of the lewd ſlaunders of a nameles Papiſt, and to redeeme the credit of a renowned Bishop*: if this therefore be a *lewd ſlaunder*, why doth not M. *M. Collins repulſe it* (to vſe his owne phraſe) & if it be none but a true obiectiō of fraud and falſity in my Lord (as indeed it is)

why doth he not labour at least to redeem my Lords credit, either by some colourable excuse, or some pretty fraud, or legier-du-main, as he is wont to do? For so at least he should haue shewed his good will, and desire to serue my Lord, as he is in duty boũd hauing beene well payd for his paynes, as the report is, which may well be presumed to be true, my Lords liberality and bounty considered; but it seemeth that this fraud is so grosse, and palpable that it passeth M. *Collins* his skill, either to excuse, or colour it handsomly; and therfore he thought best to smother it with silence, as he hath done diuers others heeretofore, besides many more, which I could lay downe, if I had tyme; but I do now make so much hast to end, that I meane to add but some few fraudes more concerning the Reliques of Saints, and the veneration, and reuerence due to them; wherof I will say somewhat with what breuity I may in the ensewing Chapters.

A manifeſt diſcouery of M. Collins *his fraud in corrupting the Text, and peruerting the Senſe of the Adioynder, touching the adoration of holy Relikes; he belyeth* Gregory de Valentia, *whom he vnderſtandeth not: He abuſeth egregiouſly* S. Hierome *many wayes, in belying him, in clipping his text, in peruerting his ſenſe, and in calumniating him. Laſtly he is proued to be moſt ignorant euen in Grammar.*

CHAP. X.

HAVING giuen thee, good Reader, in the precedēt chapters ſome taſt of M. *Collins* his treacherous dealing touching prayer to Saints, I wil giue in this, ſome examples of the like in his anſweres concerning the adoration, or vene-

ration of holy Reliques, and for the better discouery therof, I thinke best first to say somewhat (by the way of preamble) touching the word *adoration*, and the controuersy, concerning the same, as wel betwixt the Cardinall and my Lord of *VVincheſter*, as betwixt *M. Collins* and me.

1. To this purpoſe it is to be vnderſtood that as my Lord of *VVincheſter* admitteth no *Inuocation*, but of God only; ſo he affirmeth the ſame of *adoration pag.* 49. And therfore to anſwere the Cardinals obiection out of *S Hieroms* epiſtle to *Marcella* (wher. in *S. Hierome* ſpeaketh of the *adoration* of the aſhes of *Elizæus*, and *Abdias*) my Lord ſayth that *S. Hierome* did not ſpeake there *properly*, but *figuratiuely*. Vpon which occaſion I treated ſomewhat amply in my Adioynder *pag.* 371. *num.* 13. of the three kinds of *adoration*, ſpecifyed in the holy Scripture; the one due to God alone, which we call *Latria*, the other due to Angells, Saints, or holy men, as to the ſeruants of God, & for the honor, & loue of him (which being an act of Religion, I called a *religious adoration*, & is commonly called by our Deuins *Dulia*) the third is a meere ciuill worſhip or reuerence exhited to men for ſome ciuill or temporall excellency.

2. And

2. And of these three kindes of *adoration* I alleadged very many examples and testimonyes of holy Scripture, and for the proofe of the two later (to wit, of the religious, and ciuill adoration) I produced aboue twenty places, and might haue done many more, if I had thought it needfull; & then I obserued therupon *pag.* 375. *num.* 16. that the word *adoration* is to be vnderstood diuersly, as it is diuersly applyed, either to God alone, or to Angels, holy men and holy thinges, or els to men of dignity; and that the same is to be obserued in the *hebrew* word *sachah*, which signifyeth *adorare*, and is diuersly vnderstood of ech of these three kinds of *adoration*, according to the different application therof, in so much that it cannot be otherwise distinguished in reading, but by the circumstances; and for as much as in the corporal exhibition of it the same exteriour acts of submission, and reuerence are common to all three kinds of *adoration*, therefore they are diuersifyed, and distinguished only by the intention, and will of him, that doth performe them; and finally I concluded, that is is not to be wondered, that as well the ancient Fathers, as the Catholiks of these dayes, following the custom, & phrase of the holy Scripturs, do vse

alſo the word *adoration* in the ſame different manner, and ſenſe that the Scripture doth.

3. And albeit *M. Collins* in anſwere of this doth fondly cauill about *religious adoration*, yet he denyeth not the ciuil adoration; yea and ſayth alſo *pag* 360. *lin.* 26. that my Lord graunteth it, and that his Lordſhip denyeth only the ſacred, or religious adoration; in ſo much, that he maketh the adoratiō, which *Abraham*, *Lot*, & *Ioſue* vſed to Angells, to be ciuill adoration, moſt abſurdly; ſeeing that there was not therein any ciuill or temporall reſpect (which cannot be vnderſtood to exceed the bounds of nature) the motiue of their adoration being a ſupernaturall excellency, including alſo ſanctity and holynes, which is euident in the example of *Ioſues* adoration of the Angell, who beſides his falling proſtrate vpon the ground before the Angell, was commanded by him to do more reuerence, to wit, to put off his ſhooes, becauſe the place where he ſtood was holy, which place (as I ſayd in my *Adioynder*) was not otherwayes holy, but in reſpect of the Angels preſence; ſo as this adoration, hauing a ſupernatural reſpect, and conſideration (that is to ſay, the ſanctity of an Angell, & the place) cannot be called ciuill without great abſurdity.

4. The

4. The like is to be ſayd of the exam-
ples which I produced alſo in my Adioyn-
der of the adoration exhibited by *Abdias* to
Elias; and of the children of the Prophets
to *Elizæus*, of whome I ſayd thus, *pag.* 372.
Although *Abdias* was in temporall dignity »
a greater man, and more worthy then *Eli* »
as the Prophet, yet he fell vpon his face be- »
fore *Elias* (3. *Reg.* 18.) acknowledging »
thereby the ſpirituall excellency of Gods »
Prophet, and did therein an act of religion, »
as alſo the children of the Prophets did the »
the like to *Elizæus*, when they perceaued by »
his miraculous paſſage ouer the Riuer, that »
God had giuen him the ſpirit of *Elias*, *ado-* »
rauerunt eum, ſayth the Scripture, *proni in ter-* »
ram, they adored him falling flat vpon the »
ground 4. *Reg.* 2. Thus ſayd I in my Ad-
oynder, expreſly ſpecifying a ſupernatural
reſpect, and motiue of this *adoration*, which
therfore cannot poſſibly be ciuill; & this I
haue thought good to note by the way, the
rather to ſhew you by this occaſion, a fine
piece of legier-du-main in M. *Collins* his an-
were to theſe two examples of *Abdias*, and
the children of the Prophets. For thus he
ſayth of the firſt *pag.* 354. *lin.* 12.

5. *Abdias*, you ſay, *was a man in temporall*
dignity, far greater then Elias, *and yet* Abdias
fell

fell vpon his face before him; and therin did an act of religion to Elias. Belieue it who liſt. So he. Leauing out ſome wordes of my Text, vpon the which I inferred that he did an act of Religion. For I ſayd thus of *Abdias*; *he fell vpon his face before* Elias, *acknowledging thereby the ſpirituall excellency, and ſanctity of Gods Prophet, and therein did an act of Religion*; whereas M. *Collins* maketh me ſay only, that *Abdias* did an act of Religion, becauſe he fell vpō his face before him, without ſpecifying the ſpirituall excellency, and ſanctity of the Prophet, which being a ſupernatural guift of God doth not import any temporall, or ciuill conſideration, but a religious reſpect.

6. The like coſenage he alſo vſeth in the other example, ſaying thus: *Likewiſe* « *the children of the Prophets worshipt Elizæus with* « *religious adoration, becauſe they ſaw him paſſe the* « *riuer by miracle*, a thing which euery damned « wretch might haue done, to haue wrought « a miracle, and yet this muſt chalenge religious adoration. So he. Concealing the reaſon which I gaue, why the children of the Prophets adored *Elizæus*, which was becauſe *they perceaued by his miraculous paſſage the riuer, that God had giuen him the ſpirit of Elias*, ſo that the bare miracle was not the cauſe why

hy they adored him, but becauſe God had iuen him *Elias* his ſpirit, and made him is Prophet, which ſpirituall, and ſuper-aturall excellency ſurmounted all ciuill ſpects, and belonged to religion, & ther-ore was acknowledged by them, with a eligious adoration.

7. And to theſe I may yet add ano-her like fraudulent deuiſe of his in his an-were to the reaſon which I giue in my dioynder why the *adoration* of Saints, and oly men is religious; for whereas I ſayd in he 14. Paragraph (which he citeth *pag.* 54.) that ſuch adoration is an act of reli-ion, becauſe it is exhibited to them, as » *the ſeruants of God, and for the honour and loue* » *f him*; M. *Collins*, anſwereth thus: *Laſtly*, » ayth he, *to your quiddity, that the worſhip of* » *aints is religious worſhip, becauſe yielded to Saints* » *r their religious ſake*, I deny your reaſon. As » vell might you ſay, that the worſhipping » f a wodden Image is a blockiſh worſhip, » ecauſe done to a blocke &c. Thus ſayth » *M. Collins*. Wherein you ſee that the reaſon which he giueth (and ſayth it is myne) why the worſhip of Saintes is a religious worſhip, is, *becauſe it is yeilded to them for their religious ſake*, as though it had no further elation but to them, whereas I ſpeake not a word

a word of *their religion*, and do expreſly re-ferre the worſhip of the *Saints*, to the ho-nour of God, whoſe ſeruants they are; for my wordes are (as you haue ſeene before) that the *ſecond kind of adoration is an act of Reli-gion, exhibited to Angells, Saints, or holy men, as to the ſeruants of God, and for the honour, and loue of him*; ſo as the *adoration*, or worſhip reſteth not in them, but hath a ſpeciall relation to Almighty God, being yeilded to them for his ſake, becauſe they are his ſeruants, and to the end to honour him in them, which therefore muſt needes be a religious act; wherby it is euident not only that he hath falſifyed my text (referring the worſhip of the Saints to the Religiō in them) but alſo hath argued moſt idly vpon his owne falſe ground, ſaying that I might as wel ſay that the worſhiping of a blockiſh Image is blo-ckiſh worſhip, becauſe done to a Blocke.

8. For indeed if the worſhip ſhould haue no further relatiō, thē to the wood, or to the Image as it is wood, it were a wood-den worſhip, but the worſhip being don to the Image of Chriſt, or of a Saint, to honor Chriſt, or the Saint therein, the worſhip is religious; for otherwayes *M. Collins* muſt confeſſe, that he hath done in his dayes woddē or blockiſh worſhip, when he hath ſtood

ſtood bare in the preſence Chamber before the Kings Chaire made of wood. And I doubt not, but he will ſay, that he hath honoured the King in his Chayre, and not the wood wherof it was made; and therfore as this may be called ciuill worſhippe, becauſe it is yeilded for a ciuil reſpect (that is to ſay to honour the King) ſo alſo, the other which is yeilded to an image, or a Saint, for the honour of God, may well be called religious worſhip, becauſe all religious acts are of their nature referred to the honor of God. So as you ſee *M. Collins* hath made a very blockiſh and woodden argument, worthy of his woodden wit, beſides his falſity, as well in corrupting my Text, as in peruerting my ſenſe.

9. No leſſe vayne and idle, is the inſtruction which he taketh vpon him to giue me preſently after, ſaying: *Rather ſay (it is religious worship) becauſe it ſpringeth from the vertue of religion in the mind of him that yeildeth it as the originall of his act; and yet* imperant *only, not* elicient, dirigent, not exequent, *as your Schoole men loue to ſpeake.* Thus ſayth he, flouriſhing in his Schoole-tearmes, as though he could play the ſchoole-mā if he liſt, whē the poore fellow prattles like a Parrat, not vnderſtanding what he ſayth, as you ſhall

ſee

ſee after a while by the good vſe he maketh of *Gregorius de Valentia* his doctrine againſt me, euen for this poynt. But for the preſent I wiſh it to be noted that had he not falſifyed my words, he ſhould haue had no cauſe, nor colour to tell me that Religious worſhip ſpringeth from the vertue of Religion in the mynd of the doer, for I ſay nothing at all to the contrary, as you may ſee euidently by my owne words cyted by me, a little before out of my Adioynder, ſo as he is no leſſe vayne, and idle, then falſe almoſt in euery thing.

10. Moreouer as friuolous, vayne, yea and falſe is that which he affirmeth of *Valentia pag.* 160. Who, he ſayth, *doth flatly deny that the worship of Saints is properly religious worship*, which is properly, and flatly a lye; for *Valentia* doth not deny, that it is religious worſhip *propriè*, properly, but *proximè*, or *immediatè* immediatly, as it appeareth by 3. or 4. places which M. *Collins* himſelf cyteth out of him; as when he ſayth of the proper act of religion, *Actus propriùs virtutis religionis diuinam gloriam ſpectat proximè, & idcirco ad Deũ proximè pertinet*, the proper act of the vertue of religion doth reſpect immediatly the diuine glory, and therefore it doth belong to God immediatly; and then he addeth concerning

cerning the veneration of Saints; *Actio verò qua veneramur sanctos &c. The action whereby we do worship Saints, hath not any other imediate scope, or end, but the esteeme, or respect which is conuenient, and fit to be giuen to an excellent Creature, and thus esteeme (ay. h) Valentia is procured for Saints immediatly (not by religion, but by a peculiar obseruãce:* for so he tearmeth that kind of honour, or worship, which we giue to Saints, and is (as he sayth) really, & altogeather distinct from Religion.

11. And this difference, and distinction, he sayth, the Catholike Doctours do signify, and expresse by the words *Latria* & *Dulia*; applying *Latria* to the worship of God, and *Dulia* to the worship of Saints, & finally he concludeth (as M. *Collins* himselfe obserueth) *Exposuimus quemadmodum honor Sanctis, non per virtutem religionis proximè, sed per aliam longe diuersam exhibeatur*, we haue shewed now honour is giuẽ to Saints not immediatly by the vertue of Religion, but by another vertue altogeather different. So he. Which M. *Collins* vrgeth hard against me as directly impugning my assertion of a religious worship due to Saints, because *Valentia* teacheth that the honor due to Saints proceedeth from a vertue altogeather different from Religion.

12. But I must desire M. *Collins* by his leaue to note, that *Valentia* doth not deny that honour is exhibited to Saints by religion, either properly or at all, but that it is not giuen to them immediatly by religion, because religion doth respect the honour of God immediatly, and doth cause the honour of Saints *remotè* or *mediatè*, that is to say, by the meanes of that kind of obseruancy, which we commonly call *dulia*, & is moued by the vertue of Religion *imperatiuè*, whereupon it followeth that the action resulting thereon, is a religious action and this M. *Collins* himself doth plainly acknowledge: for hauing tould me the distinction of *imperant*, *elicient*, *dirigent* and *exequent*, he addeth, *that many acts not done to Religious persons, or done to them, not for their religious sakes, are neuertheless accounted religious actions, because they proceed from the vertue of religion in the doers*.

13. And either to perswade or to conuince me in this point, he goeth forward thus: *As euen your owne man acknowledgeth* Gregory de Valentia Tom. 3. disput. 6. quæst. 11. &c. *denying flatly that the worship of Saints is properly, or immediatly religious worship, yet he addes in this wise*, quamquam non est negandum &c. *though it is not to be denyed, that we*

ay be moued, as to other offices of sundry vertues, so yeild the Saints the honour of obseruancy, out of e vertue of religion towardes God in our hartes. Thus farre M. *Collins* alleadgeth *Valentia* his words, and then glosseth them thus: *So as eth he would haue Religion to be only towards God, nd yet an exciter, or setter on of our reuerence to aints*, per modum imperantis, *as I sayd be-re*. So he: To proue against me, euen ut of *Valentia* himselfe, that I should haue rawn the worship of Saints from the ver-ue of Religion, in the mind of him, that oth exhibite it, and not to haue made the ause therof to be the religion of the Saint, r holy man that is worshipped.

14. But this you see is nothing els, but vayne flourish to shew his skil in schoole arning, without any other ground or ause then his owne falsification, as well of y Text, as of the sense therof. And as for *alentia* his doctrine in this point, it is most ue, and confirmeth my Assertion, that the orship done to Saints is religious wor-ip, seeing that the power of religion is ch, that it commandeth the actions of all ther vertues, to the glory, and honour of od, wherby they become Religious acti-ns. In which respect *S. Iames* in his *Ep c. 1.* yth of a worke of Charity, or mercy, that

it is religion: *Religio munda* (sayth he) *& immaculata apud Deum, & Patrem hæc est, visitare pupillos, & viduas in tribulatione eorum &c.* That is a cleane & immaculate religion with God and the Father, to visit pupills, and widdowes in their tribulations; thus sayth S. *Iames*, calling this worke of charity *religion*, becausse it is a religious action, proceeding from the vertue of religion *imperatiuè*, and done for Gods honour.

15. And this may truly be sayd not only of all the actions of other vertues, but also of such actions as are of their owne nature indifferent which religion commandeth, as occasion serueth, for Gods glory, and maketh them both good, yea and religious actions, becausse (as M. *Collins* sayth) they proceed from the vertue of religion in the doers, and are referred to Gods honour, and seruice.

16. This then being true concerning as well indifferent, as vertuous actions, much more it is to be granted of such actions, as haue a more particuler relation to religion or connexion therewith, by reason of some particuler respect or consideration in the obiect, as it is euident in the worship done for Gods honour to Saints, or holy men, who being made (as the Scrip-

Scripture sayth) *consortes diuinæ naturæ* 2. Pet. 1. *partakers of the diuine nature*, haue in them a supernaturall excellency, which deserueth a supernaturall honour or worshipp (I meane a greater honour then any respect of ciuility, or nature can challenge) and therfore I say, that such honour springing originally from the vertue of religion in them that yeild it, and being exhibited to Saints, as hauing the foresayd participation of diuine excellency, cannot be ciuill, but must needes be religious. And this as I haue sayd, is not denyed by *Valentia*, who affirmeth only that this honour it not exhibited to Saints by the vertue of Religion *proximè*, immediatly, but *imperatiuè*, by the interuention of a different vertue called *dulia*, which doth immediatly respect the honour, and worshipp due to Saints, and is commanded by the vertue of religion, so much the more properly, by how much more it is subordinate thereto, and hath more Analogy, and proportion with it, then other vertues haue.

17. But for the better vnderstanding of *Valentia*, it is to be considered, that the great difference which he affirmeth to be betwixt the vertues of *dulia* and of religiō, consisteth in this, that *dulia* respecteth only

the excellency of the Saint, resting therein without further relation to the participation of the diuine excellency by me before mentioned; for so indeed, it is wholy distinct, and different from the vertue of religion, which doth not rest in any creature, but doth immediatly respect the honour due to God; but if we consider the honour of the Saint, as not resting in him, but as hauing a further relation to the diuine excellency, which the Saint doth participate: so there is no need to distinguish the sayd honour from religion, euen according to *Valentia* his grounds, who also is so farre from condemning the other opinion that he rather defendeth it against *Caluin*, to be no way derogatory to Gods glory, as it appeareth by that which M. *Collins* noteth very absurdly for a cõtradiction in *Valentia*, who sayth he seeth not how Gods honour is any way impayred (as *Caluin* sayth it is) *if we giue one honour to God, and another to Saints, by one and the selfe same vertue of religion*; for as, sayth he, *we loue God, with the selfe same vertue of Charity, with the which we loue our Neighbour in his degree (without any iniury to the diuine Maiesty) so also we may without any iniury to God, giue him his owne honour intierely, and to Saints theirs, euen by one, and the same vertue of Religion.*

18. Thus

18. Thus sayth *Valentia*, giuing to vnderstand, that whereas there is a question amongst the Deuines, whether the honour that is giuen to God, and to his Saints, proceedeth from one, & the selfe same vertue of Religion (as some hould it doth) or from two different vertues (which is *Valentia* his opinion) there is no preiudice, or injury done to Gods honour either way; because those who hould it to be one, and the same vertue of religion, which giueth honour to both, do not conceaue that the honour giuen to the Saint resteth in him, but that it hath relation, & passeth to that diuine excellency, which the Saint participateth, and is immediatly respected by religion; wheras *Valentia*, and those which hould, that they are two different vertues (whereby God, and his Saints are honoured) cõceaue the honour giuen to the saints to rest in a certaine degree of supernaturall excellency of the Saint, without further relation to the excellency of God, and that the vertue which giueth the sayd honour to the Saint respecteth his excellẽcy *proximè* and *elicitiuè*; wheras the vertue of Religion respecteth it only *imperatiuè* and *mediatè* (as I haue signifyed before) that is to say, by the interuention of this other vertue of *Dulia*,

or *obseruancy* (as he calleth it) which the vertue of Religion commandeth and vseth to Gods honour, as it might do an act of charity, Piety, Iustice, Temperance, or any other vertue.

19. And heereby it appeareth, that there is no contradiction in *Valentia* either to himself (as *M. Collins* absurdly imagineth) or yet to the other opinion of the Deuines, for as much as concerneth Gods honor (which *Caluin* falsly saith is impayred thereby) & much lesse doth *Valentia* deny or contradict my assertion of religious worship done to Saints; which is true according to both opinions; for according to *Valentias* doctrine (take it how you will) the honor done to the Saint is religious, *imperatiuè* at least and *mediatè*, and according to the other opinion *elicitiuè* and *proximè*; yea and if we vnderstand all with formall relation to the diuin excellency participated by the Saint (as I haue signifyed before) so the honour done to the Saint may be religious also *proximè* and *elicitiuè* in all opinions. And thus thou seest good Reader, how little *M. Collins* hath gayned by playing the Schoolman, yea, and how notably he hath played the foole, bewraying his owne ignorance and folly, aswell in alleadging and vrging

Valentia

Valentia against me, when he maketh for me, & also in controling, and impugning him; seeing it is euident that the silly fellow doth not vnderstand him, & doth notably abuse vs both.

20. I haue thought it not amisse, good Reader, to say thus much by the way of a preamble to the discouery of his fraudulent answers to my Adioynder, concerning the veneration of holy Reliques; partly to explicate thereby the state of the question betwixt vs, and partly to lay open vnto you diuers petty fraudes of his, which as you haue seene, haue occurred by the way, hauing forborne not only to display many solemne fooleryes (wherwith his discourse about this matter is enterlaced) but also to answere his obiections out of some of the Fathers, as wel not to passe my preseribed limits of medling only with his frauds, as also to auoyd prolixity which hath euer been my special desire from the beginning, albeit his extrauagant impertinēcyes haue extorted from me a farre larger reply, then at first I determyned.

21. Now then to come to the matter, you may remember, that I signifyed in the beginning of this Chapter, how my Lord of *Winchester* answereth a place alleaged by

the Cardinall out of *S. Hierome* to *Marcella*, touching the *adoration* of the ashes of *S. Iohn Baptist*, *Elizæus*, and *Abdias*, saying that *S. Hierome* doth not vse the word *adoration* in that place *properly*, but *figuratiuely*; wherof he giueth two reasons, the one, because *S. Hierome* sayth also there that *Marcella* might *puerem lingere*, licke the dust, *Quare vt hoc, ita & illud non propriè, sed figuratiuè*, wherefore, as this, so also that, is not properly spoken, but figuratiuely. And albeit I confuted this at large, yet because the matter it selfe is not of much importance, I omit the examination of what *M. Collins* answereth therto, except only of one point wherin he giueth vs a tast of his great skill in Grammer, which also I thinke good to differre vntill I haue discouered his notable fraud in answering my reply to my Lords second reason, and by occasion thereof lay downe very important matter for the tryall of the truth in this Controuersy. Thus then I said in my Adioynder *pag.* 376. *num.* 21.

22. His second reason why *adorare* is taken *figuratiuely* in that place of S. *Hieron* is this. *Vbi verò*, saith he, *propriè et loquendum erat &c.* For when *S. Hierome* was to speake properly, to wit, to *Vigilantius* his aduersary (who pressed him strictly, and would not

not ſuffer him to ſpeake at large) then he denyeth it earneſtly, ſaying, *Nos autem, non dico, Martyrum reliquias &c. VVe do not worſhip and adore (I do not ſay) the Reliques of Martyrs, but neyther the Sunne nor the Moone, nor the Angells, nor the Cherubim, nor the Seraphim.* Thus ſaith M. *Andrewes* out of *S. Hierome*, ending his citation there; becauſe that which followeth would marre all his market, as you ſhall ſee after a while, & in the meane tyme he concluderh thus, *VVhat I pray you will the Card nall ſay here, ſeeing that the old Fathers of the Church do crie out, we do not adore the reliques of Martyrs? heere the Cardinall is held ſo faſt that he cannot ſlip away.* Thus triumpheth M. *Andrews* before the victory, or rather hauing loſt the victory, being himſelfe a Captiue, and hauing no other remedy left him, but to brag and face out the matter.

23. For thou ſhalt vnderſtand good Reader, that S. *Hierome* heere ſpeaketh (as the *Logicians* ſay, *ad hominem*, that is to ſay according to the ſenſe and meaning of his aduerſary *Vigilantius* (one of M. *Andrews* his worthy *progenitours*) who impugning the *adoration* of reliques in the ſame ſenſe that that M. *Andrewes* doth, held it for no other then *Idolatry*, as *S. Hierome* teſtifieth in the ſame Epiſtle to *Riparius*, which M. *Andrews* allea-

alleageth. *Ais*, ſaith *S. Hierome*, *Vigilantius &c.* « *You ſay, that Vigilantius* (as we may ſay M. « *Andrews*) *openeth againe his ſtinking mouth, and* « *caſteth forth a moſt filthy ſauour againſt the Reliques* « *of holy Martyrs, and calleth vs, who reuerence* « *them, and worship the bones of the dead, Cine-* « *rarios, & Idololatras, worshipers of Ashes, & I-* « *dolators. So he.* And in his tract againſt *Vigi-* « *lantius* himſelf, he ſetteth downe *Vigilantius* » his owne words thus: *Quid neceſſe eſt &c.* « *VVhat need haſt thou not only to honour with ſo great* « *honour, but alſo to adore that* (*I knowe not what*) « *which thou worshipeſt, carrying it in a litle veſſell* « *from place to place, and why doeſt thou kiſſe and a-* « *dore duſt lapt in a linnen cloth?* And againe a « litle after, *VVe ſee you, according to the cuſtome* « *of the Gentils & c. euery where kiſſe and adore I* « *knowe not what little duſt carried in a litle veſſell, &* « *lapt in a precious linnen cloth.* Thus wrote *Vi-* « *gilantius.*

« 24. Whereby you ſee how he char- « ged the Catholicks of thoſe daies with flat « *Idolatry*, for worſhipping, or adoring the « *Reliques* of Saynts, taking adoration for « worſhip due to God alone, in which reſ- « pect he calleth the Catholiks *Idolaters*. And « therefore *S. Hierome* anſwering him in the « ſame ſenſe, ſaith that which M. *Andrews* « alleadgeth, to wit, *Non adoramus reliquias*

Marty-

Martyrum &c. VVe do not adore the reliques of Martyrs (that is to say, we do not giue diuine honor to the reliques of Martyrs, committing Idolatry as *Vigilantius* chargeth vs:) but, *honoramus* (saith he presently afterwards) *reliquias Martyrum, vt eum cuius sunt Martyres adoremus &c. VVe honor the reliques of Martyrs, that we may adore* (or yield diuine honor to) *him whose Martyres they are. Honoramus seruos &c. VVe honour the seruants, to the end that their honor may redound to the honour of their Lord, who said, He which receiueth you, receiueth me.* Thus saith *S. Hierome*; which *M. Andrews* thought good to dissemble, as if he had not seene it, for that it fully explicateth the state of the question betwixt *S. Hierome* and *Vigilantius* (as also betwixt *Maister Andrews* and vs) and cleareth all the matter. For who seeth not heere that albeit *S. Hierome* denyeth the *adoration* of Reliques in the sense that *Vigilantius* obiected it, as we also doe (to wit as signifying a diuine honour) yet he approueth and teacheth it in the sense of Catholiqurs, that is, as *adoration* signifieth a veneration and worship done to Saints, for the honour of God who is honoured and glorified thereby.

85. To

25. To which purpose two things
« are to be noted in this matter, the one, that
« wheras *Vigilantius* chargeth the Catholicks
« to *adore* & kisse euery where the *Reliques* of
« Martyrs, he shewed sufficiently, that the
« custome of the faithfull was at that tyme
« to do corporall reuerence thereto, not
« only by kissing them, but also by incly-
« ning or bowing the body, which the
« word *adoration* signifieth, and *S. Hierome*
« denyeth not, though he denyeth the in-
« ference of *Idolatry*, that *Vigilantius* made
« thereon.

« 26. The other is, that as *Vigilantius* did
« not herein reproue the particuler custome
« of some particuler men, but the practice of
« whole Church at that tyme; so also *S. Hie-*
« *rome* did not impugne him only with pri-
« uate reasons and arguments of his owne,
« but also with publique examples, as of the
« publick translation of the holy *Reliques* of
« *S. Andrew*, *S. Luke*, and *S. Timothy* to *Con-*
« *stantinople* by *Constantine* the Emperour, *apud*
« *quas*, saith he, *Dæmones rugiunt &c. at which*
« *reliques Diuells do roare, and the inhabitors and*
« *possessors of Vigilantius do confesse that they feele their*
« *presence*. So he. And then produceth also
« another example that had passed not long
« before of a most solemne translation of the

Reli-

Reliques of *Samuel* the Prophet from *Iudæa* » to *Chalcedon* in *Thracia*, which were sumptuously and triumphantly carryed by Bishops in a goulden vessell, and met, receiued, and accompanied by the people of al the Churches by the way (in so much that there were, saith S. *Hierome*, continuall warmes of people euen from *Palestina* to *Chalcedon*, sounding forth the praise of *Christ* with one voice all a long as they went:) whereupon he asketh *Vigilantius*, whether he tooke *Arcadius* the Emperour (who caused this to be done) and all the Bishops which caried these *reliques*, and all the multitude of people which accompanied them for *sacrilegious persons and fooles*; and finally concludeth, deryding his folly, thus: *Viz.* saith he, *adorabant Samuelem, non Christum, cuius Samuel & Leuita & Propheta fuit. Belike they adored Samuel, & not Christ, whose Leuite & Prophet Samuel was.* This saith *S. Hierome*, shewing the absurdity of *Vigilantius*, who did thinke that *Christ* was not adored in al this, but only *Samuel*. Whereas all the reuerence, honor, and *adoration* vsed by those Bishops, and people to the *Reliques* of *Samuel*, was indeed done to *Christ*, because (as *S. Hierome* said before) *seruorum honos redundat ad Dominum, The honor of the seruants redoundeth to their Lord.*

27. So

27. So that S. *Hierome* doth not deny, that holy reliques may be adored in any other ſenſe, then as M. *Andrews* (following his progenitor *Vigilantius*) will needs vnderſtand the word *adoration*, that is, for a diuine *Cult*, and worſhip; in which ſenſe neyther S. *Hierome* nor the Catholiks in his tyme, nor we now do vſe, or take it, when it is applied to holy things, but only for a deuout & religious veneration, as S. *Hirome* himſelfe doth alſo vſe it, not only in the place before cited by the Cardinall (touching the *adoration* of the aſhes of S. *Iohn*, and other Prophets) but alſo when he ſaid of himſelfe, *Præſepe Domini & incunabula adoraui. I adored the manger, and cradle of Chriſt.* And againe expounding that verſe of the Pſalme, *adorate ſcabellum pedum eius*, adore the Foot-ſtoole of his feet, he taketh the *Foot-ſtoole* to be the *Croſſe*, giuing therby to vnderſtand that the *Croſſe* is to be *adored*. And therefore I leaue it to thee, *good Reader*, to iudge what a vaine vaunt it was of M. *Andrews* to ſay vpon the former place of S. *Hieroms*, *Tenetur hic Cardinalis vt elabi non poſſit: heere the Cardinall is taken, and held ſo faſt, that he cannot ſlip away.* Whereas you ſee, that the whole place and the circumſtance, being laied downe with the ſtate of the queſtion betwixt

betwixt *Vigilantius*, & *S. Hierome* (all which he craftily cõcealed) he is caught himself like a mouse in a trappe, in such sort that he shall neuer be able to get out with his credit.

28. Thus far I haue thought good to lay downe the words of my Adioynder, because they be sufficient not only to answer my Lord of *VVinchester* fully, and to discouer his fraud in the lame allegation of S. *Hieromes* text, but also to decyde the Controuersy betwixt the Cardinall, and my Lord (& consequently betwixt *M. Collins*, and me) which is, What was the fayth, & practise of the primitiue Church touching the veneratiõ of holy reliques, which you see heere testified to be the same that we Catholicks professe, and practise at this day, impugned then by the heretike *Vigilantius* in the same sort, and sense, that now it is impugned by my Lord of *VVinchester*, *M. Collins*, and their fellow Protestants of this tyme, and then also defended by *S. Hierome* in the same sense, and with the same termes, and circumstances, that we Catholiks defend it at this day. Besydes that, it is euident that *S. Hierome* doth not defend here his own priuate opinion, but the publick practise, and consequently the gene-

rall fayth of the whole Church (from whence the publick, and vniuerſall practiſe proceeded) and this appeareth by the examples which he alleadgeth of the moſt ſolemne, ſumptuous, & triumphant tranſlation of the holy reliques of *S. Andrews*, *S. Luke*, *S. Tymothy*, & *Samuel* the prophet with admirable celebrity, applauſe, and deuotion of infinit numbers of people, ſinging continually prayſes to our Sauiour Chriſt all the way they went. This then being ſo, let vs now ſee, what *M. Collins* ſayth to all this, and how he defendeth my Lord of *VVinchesters* lame, and fraudulent allegation of Saint *Hierome* obiected to him by me in my *Adioynder*: you ſhall heare all he ſaith, euen in his own words, and then iudge of it as you ſhall ſee cauſe. Thus then he ſaith *pag.* 360. *nu.* 10.

29. *You brooke not*, that *S. Hieroms adorare cineres Abdiæ*, in his epiſtle ad *Marcellã*, ſhould « be expoũded by the ſame S. *Hierom* writing « to *Vigilantius*, and that not *paulò vigilantius*, « perhaps, by *non adoramus*; *we worship not only not reliques but neither Cherubim nor Seraphim nor any ſuch like: yet if it be true, which wee are often taught by S. Auguſtine, that Eccleſiaſticall writers are not ſo abſolute in their writings, but that they may fall into error now and then, and be reformed by*

the

the Iudgment of aftercommers, much more may they be corrected by their owne ſelues in other places, and their ſuddener, or leſſe aduiſed phraſe of ſpeach one while, be qualifyed, and tempered by their more deliberate reſolution at another. As heer *S. Hierome*. Thus ſaith *M. Collins*, with more which I will lay downe, when I ſhall haue ſaid ſome what to this.

30. Firſt, you ſee, that hitherto he doth not ſet downe ſo much as one word of my text (neither doth he afterward) & the mention he maketh of it, is only this, that I brooke not, that *S. Hieromes adorare cineres Abdiæ* ſhould be expounded by *S. Hierome*, himſelf (writing againſt *Vigilantius*) by *non adoramus*. But I wonder where he findeth, or how he gathereth of my text, that I do not brooke it, ſeeing that I had reaſon both to brooke it, and to be glad of it, as of that which turneth to *M. Collins* his confuſion, and to the cleare *proofe of the Catholick fayth, touching holy* reliques. Secondly you ſee, he ſaith, that S. *Hierome* wrote to *Vigilantius*, not *paulò vigilantiùs perhaps*, that is to ſay, not carefully and warily inough, wherby he cõtradicts not only my Lord of *VVincheſter*, but alſo himſelf; for my Lord appealeth ſpecialy to *S. Hieroms non adoramus*,

written to *Vigilantius* to expound his *adoramus* written to *Marcella*, saying, as you haue heard before, that when *S. Hierome* was to speake properly, to wit to *Vigilantius* who presſed him ſtrictly, then he denyeth the adoration of reliques with *non adoramus*, we do not adore them. So as my Lord preſumeth that there *S. Hierome* wrote very warily, which alſo M. *Collins* himſelf affirmeth afterward expreſly, ſaying thus of *S. Hieromes* writing firſt to *Marcella*, and after to *Vigilantius*.

31. *In the full ſource* (ſayth he) *of his Rhetorique, and when he ſpake without an Aduerſary, or to one that could vnderſtand him inoffenſiuely, & with diſcretiõ ſufficiẽt, he ſpeaks for adoring* Abdias *his aſhes, that is, for the zealous reſorting to the place of his buriall (for that is all:) but where he ſpeakes before his Aduerſary, before* Vigilãtius, *like the Bird which ſleeps with the throne at her breaſt, then more vigilantly, more accurately, and more circumſpectly he denyes it vtterly, that they adore either reliques, or things better then relikes, euen thoſe for whoſe ſake the reliques are made much off.* So he: affirming expreſly that *S. Hierome* to *Vigilantius* wrote *more vigilantly, more accurately, and more circumſpectly*, whereas before he ſayd, that he wrot to him *perhaps not paulò vigilantiùs*, not vigilantly, or warily inough: and though he

he say it with a (*perhaps*) yet how it agreeth with that which now he affirmeth, I know not for my part, but I think that *perhaps* he was scarce awake when he wrote it.

32. But then he goeth forward, and alleadgeth some part of *S. Hieromes* Text thus. There, *error iuuenum*, and *culpa mulierculorum non est imputanda religiosis hominibus*; *the errour of young men, and the default of light giddy women is not to be imputed to religious persons.* There paucorum culpa non præiudicat religioni, *the aberration of some few is no preiudice to religion.* Lastly there, non adoramus &c. *We worship neither Reliques, nor Martyrs, nor Angells, neither any name that is named either in this world, or in the world to come, but God only.* Thus sayth *M. Collins*, seeking notably to cosen, and gull the vnwary Reader and to make him belieue, that S. *Hierome* not only renounceth the veneration of Reliques with his *non adoramus* but also that he attributeth the same as a fault to a few young men and light giddy headed women, whose errour should not be imputed to religious persons, or to Religion it selfe; wherein truly I cannot but admire, and detest the impudent falsity of this fellow.

33. For he not only vseth the same fraud that my Lord of *Winchester* did in the

fraudulent, and lame allegation of *S. Hieromes* text, leauing out that which followeth, and clearely proueth the veneration of Reliques (as you haue seene in that which I haue alleadged out of my Adioynder) but also he craftily dissembleth what the fault was, which Saint *Hierome* blameth in these young men, and light giddy-headed women, to the end his Reader may conceaue it to be the veneration of Reliques; whereas the fault was that some delicts of incontinency were committed by yong men, and women in Churches in the night, whyles they watched at the tombes of Martyrs (as then the custome was) which custome *Vigilantius* impugned vpon pretence of that abuse, and *S. Hierome* condemning the abuse, defended the custome, as not to be reiected for the fault of a few.

34. And this also would haue beene cleare inough, if M. *Collins* had not curtalled *S. Hieromes* Text in two or three places, euen in those few lines which he alleadgeth out of him. For *S. Hierome* hauing first signifyed that *Vigilantius* carped at the sayd custome of night-watches in the Churches of Martyrs, sayth thus after a while: *Error autem & culpa &c.* The errour and fault of young men, and most base women, *qui per noctem*

uitem ſæpe deprehenditur, which is often diſ- »
couered in the night, is not to be imputed »
to religious men, *Quia & in vigilijs Paſchæ ta-* »
le quid fieri plerumq; conuincitur, for it is ma- »
nifeſt that ſome ſuch thing is alſo commit- »
ted in the vigils of the Paſchall Feaſt, and »
yet religion is not preiudiced by the faule »
of a few, *qui & abſq; vigilijs poſſunt errare vel in* »
ſuis, vel in alienis domibus, who without wat- »
ching may offend alſo either in their owne »
houſes, or in other mens; *Apoſtolorum fidem* »
Iudæ proditio non deſtruxit, & noſtras ergo vigilias »
malæ aliorum vigiliæ non deſtruent. The trea- »
chery of *Iudas* did not deſtroy the fayth of »
the Apoſtles, and therefore neither ſhall the »
euill watching of others deſtroy our wat-
chings. Thus ſayth *S. Hieromes* with more that followeth to the ſame purpoſe, which I omit for breuityes ſake, ſeeing that this may ſuffice to ſhew M. *Collins* his fraud in nipping, and clipping off heere, and there ſuch pieces of *S. Hieroms* text, as do ſhew the matter, whereof he treateth: and this no doubt he doth to the end, that the Reader may be the more eaſily deluded therwith, and imagine that the veneration of holy Reliques was the abuſe which *S. Hierome* blamed; whereas you ſee, he ſpeaketh of a farre different matter.

35. And can there be a fyner piece of cozenage then this? But all this whyle, you ſee nothing anſwered to all that ample diſcourſe which I made in my Adioynder out of *S. Hierome*, nothing I meane to the reaſon why *S. Hierome* ſayd to *Vigilantius non adoramus*, we do not adore the Reliques of Martyrs (to wit in the ſenſe of *Vigilantius* who tooke adoration for *diuine honour*) nothing to Saint *Hieromes* reaſon, why the holy Reliques of Martyrs are to be honoured, to wit, *that we may adore*, ſayth *S. Hierom* (that is to ſay yeild diuine honour to) *him, whoſe Martyrs they are: we honour the ſeruants, ſayth he, that their honour may redound to the honour of their Lord*. Nothing is ſayd to the publik practiſe of the Church expreſly teſtifyed by *S. Hierome*, with the examples of the moſt ſolemne, and ſumptuous tranſlation of the holy Reliques, firſt of *S. Andrew*, *S. Luke*, & *S. Tymothy* in the tyme of *Conſtantine* the firſt Chriſtian Emperour, & after of *Samuel* the Prophet in *S. Hieromes* owne tyme, with wonderfull concourſe and deuotion of all ſorts of Chriſtian people; nothing to the teſtimony which S. *Hierome* giueth that the Diuells (the inhabitors, ſayth he, and poſſeſſours of *Vigilantius*) did roare at the preſence of thoſe holy Reliques. To all this, I

ſay

say, M. *Collins obmutuit*, for he sayth not one word.

36. Neither doth he seeke to defend, and much lesse doth he cleare my Lord of the double fraud, wherwith I charged his Lordship; double I say, as well in changing the state of the question about the word *adoration*, as in the lame allegation of *S. Hieromes* Text, cutting it off there, where it would haue euidently conuinced him, if he had alleadged it. And it is no marueile, though he laboureth not to cleare my Lord of that cry me, seeing he falleth into it himselfe, alleadging the same wordes that my Lord did, with the same fraud, as if I had not discouered it in my Lord, and charged his Lordship directly with it. Can there be greater falsity, & impudency then this?

37. Neuertheles, that you may see, how narrowly he hath pryed into my discourse vpon *S. Hierome*, to the end, to take some aduantage, if he could. You shall vnderstand that for lacke of better matter he taketh exception to my translation of two or three words, saying to me thus *pag.* 361. *num.* 11. *Heere also we haue another cast of your sweet Latinity num.* 22. *Sit, Vigilantius &c. which breaking off, you confter thus: You say that Vigilãtius, how fitly for Grammar let the Grammarians iudge.*

So he. But is it possible, that he could see these two or three wordes to cauill vpon, and not see himselfe, and my Lord notably taxed by *S. Hierome* (together with *Vigilantius* their progenitour) in that which followeth immediatly, and maketh vp the sense of my words?

38. For whereas my Lord had obiected to me *S. Hieromes non adoramus &c.* and I had signifyed in my Adioynder, that *S. Hierome* spake there of *adoration*, as it signifyeth diuine honour, according to the sense, and meaning of his aduersary *Vigilantius* (who held the adoration of reliques for Idolatry) my Adioynder hath *S. Hieromes* wordes to *Riparius*, thus: *Ais*, sayth *S. Hierome*, *Vigilantius &c.* you say, that *Vigilantius* openeth *againe his stinking mouth, and casteth forth a most filthy sauour against the reliques of holy Martyrs, and calleth vs who reuerence them, and worship the bones of the dead, Cinerarios, & Idololatras, worshippers of ashes, and Idolaters.* Thus farre I alleadged *S. Hierome*, wherin you see what languague he would vse to *M. Collins*, if he were now liuing.

39. But first to speake a word or two of his exception to my translation, as not *fit for Grammer*; it is euident that if he saw the text in *S. Hierome* (as I doubt not but he did

did) he could not but see the errour to be in the print, and not in my translation, which is very litterall, according to the true wordes and text of *S. Hierome*, whose latin is this, *Ais, Vigilantium os fœtidum rursum aperire &c.* which I translate in my Adioynder thus, you say that *Vigilantius openeth again his stinking mouth &c.* by which translation of myne (being most proper) and according to the very letter of *S. Hierome*, any man may easily see, that the text in my Adioynder (having *Vigilantius* and not *Vigilantium*) is erroneous, by the negligence of the Printer, for otherwise the fault would haue beene in my English translation, as well as in my Latin text; and therefore *M. Collins* sheweth himselfe no lesse impertinēt then malicious to take exception to my Latinity for this; but of his translations, and latinity, I shall haue occasion to speake els where, and make no doubt to proue him to be most ridiculous for both.

40. But that which I wish to be noted heere is, that his diligence to search out, & to take hould of such trifles as this doth cōdemne him of willfull malice in balking such an euident testimony of the Catholike truth as heer he saw, and dissembleth, *excolans culicem, & camelum glutiens* (as our Sa-

uiour

uiour ſayd of the Phariſees *Matth.* 23.) *ſtraining a Gnat, and ſwallowing vp a Camel*. For in this very place which he calleth in queſtion for my tranſlation, he ſaw three things, which ſufficed to confound both my Lord and him. The firſt, that he and his fellows (who charge vs with Idolatry for the veneration of holy Reliques) are the true brood of *Vigilantius* the Heretike. The ſecond, that as often, as they inueigh againſt holy Reliques, they open their ſtinking mouths, & caſt forth a filthy ſauour in the opinion of *S. Hierome*. The third, that *S. Hierome* meant by his, *non adoramus reliquias Martyrum*, only to cleare the Catholikes of that tyme of the imputation of Idolatry; & therefore he denyeth that the Catholikes did adore them with diuine honour, but denyeth not the worſhip and veneration, which the Church vſeth, and he expreſly acknowledgeth preſently after, as I haue amply declared before, & M. *Collins* himſelf confeſſeth it a little after in the ſame Paragraph though very abſurdly ſaying thus: *S. Hierome expounds his adorare, in one place by non adorare, ſed honorare in another; when the paſſion was cooled, & the iudgment awaked. Non colimus & adoramus, ſed honoramus &c. lib.* 1. *cont. Vigil.* Thus ſayth he. Giuing to vnderſtand, that

when

when *S. Hierome* wrote to *Marcella*, and vſed the word *adorare*, he was in heat of paſſion, and his iudgment was a ſleep; but when he wrote againſt *Vigilantius*, his paſſion was cooled, and his iudgment awaked, & that therefore he tempered it with a more moderate word, to wit, *honorare*.

41 Hereupon it may be gathered, that in the opinion of *M. Collins*, *S. Hierome* being in the heate of his paſſion, when he wrote to *Marcella*, vſed *adorare* to ſignify diuine worſhip; and ſo when he inuited her to *adore* the aſhes of *S. Iohn Baptiſt*, *Elizæus*, & *Abdias*, he would haue her to commit flat Idolatry; els why was he more in paſſion, when he wrote to her, then when he wrot againſt *Vigilantius*? For if he vnderſtood no more by *adorare*, writing to *Marcella*, but *honorare* (as M. *Collins* ſayth he expounds it in his booke againſt *Vigilantius*) wherein did then conſiſt the heat of his paſſion? Perhaps *M. Collins* wil ſay, that it conſiſted in that he applyed *adorare* to creatures, which is due only to the Creatour, but if he ſay ſo, what will he ſay of *S. Ambroſe*, *S. Auguſtine*, and other Fathers, yea and of the penners of holy Scriptures themſelues, who apply it very often to the worſhip of creatures, as I haue amply ſhewed in my Adioynder.

42. Beſides

42. Beſides that M. *Collins* himſelfe graunteth *pag.* 369. *lin.* 18. that *S. Auguſtine* acknowledgeth in his tenth book *de ciuitate Dei cap.* 1. that not only *Adoratio*, *but* Religio, and *Pietas are wordes equiuocall, or of diuers ſignifications*; and he ſayth alſo a little before in the ſame Paragraph, *that* adorare *is transferred to men whome we adore ciuilly*; yea he confeſſeth afterwards *pag.* 372. *num.* 15. and *pag.* 373. *lin* 4. that the Croſſe may be adored in Kings ciuilly, becauſe S. *Ambroſe* ſayth that *Helē* did wiſely to cauſe the nayle of chriſts Croſſe to be ſet in the diademe of the Emperour *Conſtantine* her ſonne, *vt crux Chriſti adoretur in Regibus*, that the Croſſe of Chriſt may be adored in Kinges; and finally he granteth that *S. Auguſtine* applyeth the word *adorare* to the ſacrament of *Baptiſme*, and *Circumciſion*, ſaying to *Fauſtus* the *Manichee*, *adoratur in geſtante*, it is adored in the bearer.

43. Now then, I would gladly know of M. *Collins*, why *S. Hierome* is to be thoght more paſſionate, or leſſe iudicious in applying *adorare* to the worſhip of creatures then *S. Ambroſe* in applying it to the Croſſe, and *S. Auguſtine* to Baptiſme, or Circumciſion; yea, or Maiſter *Collins* himſelfe, who graunteth it to be applyed to the worſhip of men; for if it ſignify only diuine wor-

ſhip,

ſhip, then they were as much ouerſeene as *S. Hierome*; and if it ſignify alſo an inferiour honour (which may be more or leſſe according to the different obiects) then truly *S. Hierome* had as good a warrant to vſe it in that ſenſe as any other; ſo as M. *Collins* hath ſhewed himſelfe no leſſe ſimple then ſaucy, to cenſure ſo deeply this learned, and holy Father for vſing a word in a ſenſe no leſſe frequent in holy Scripture, then in the ancient Fathers.

44. Much more modeſtly (though abſurdly) did my Lord anſwere this place of *S. Hierome*, ſaying that he vſed *adorare* (not *properly* but) *figuratiuely*, and namely by the figure called *Catachreſis*, which I confuted amply in my Adioynder, by the iudgment of *Quintilian*, and *Iſidore*, who teach that *Catachreſis* doth import the abuſe of a *metaphore*, when there wanteth a proper word, which cannot be ſayd in this caſe; for *honorare* and *venerari* might haue expreſſed *S. Hieromes* meaning, much better then *adorare*, if it did properly ſignify nothing but to yield diuine honour.

45. And now to the end you may ſee what a good *Gramarian M. Collins* is, who often carpeth at my little skill it grammer (though hitherto little to his credit) you ſhall

vnderstand that he answereth to this, *pag.* « 362. *lin.* 8. that the Grammarians will tell « me, that there is a *Catachresis* in the verbe « *sperare*, in this verse of *Virgil*; *Hunc ego si potui* « *tantum sperare dolorem*, albeit there want no « words to supply the sense of it, as *timere* « *prouidere*, *metuere* &c. So sayth he.

46. But if it please him to take the paines to turne his Dictionaryes, he shall find that *sperare* doth not signify only to hope, but also to *feare*; and therefore *Virgil* vseth it in that sense els where, as *sperare Deos*, to feare the Gods; and *Terence* also hath it in the same sense as in *Andria Act.* 2. *Scen.* 3. *Quod tu speres propulsabo facile*, I will easily deliuer thee from that feare; neuertheless I will not deny but that it doth signify more commonly and properly to hope, then to feare; and therfore *Seruius* in his Comment vpon that verse of *Virgil*, sayth *sperare dolorem pro timere*, is a figure called *Acyrologia*, that is to say, *an vnproper speach*, which *Quintilian lib.* 8. *cap.* 2. confirmeth saying: *Id quod apud nos improprium*, ἄκυρον *apud Græcos vocatur*, that which with vs is called *vnproper*, is among the Greekes called ἄκυρον; and this he exemplifyeth with those words of *Virgil*, *Tantum sperare dolorem*; and presently after distinguisheth the same expresly from *Cata-*

chresis,

thresis, signifying that euery thing which is not proper, is not presently to be counted vitiously vnproper, because many thinges haue no names, eyther in Greek or Latyn, & therfore, saith he, *Catachresis* is necessary, giuing to vnderstād, that it is necessary for such things as haue no proper names.

47. To *Quintilian*, and *Setuius* may be added *Despauterius de figuris*, *Calepine*, & *Thesaurus Linguæ latinæ*, in the word *Acyrologia*, who do al of thē cite those words of *Virgil* for an example of the figure *Acyrologia*, besides that, not only they, but also *Donatus*, & *Festus* do expressly require to *Catachresis*, that the thing expressed by that figure, should want a proper name; so that it shalbe well that M. *Collins* do, for his own credit, name vnto vs those *Grammarians*, who, he saith, *will tel me that there is a Catachresis in sperare*; seing I haue tould him, in the meane tyme, of so many of principall note, who fynd in it another figure, viz. *Acyrologia*, and do confirme that which I said in my *Adioynder* of *Catachresis*, to wit, that the want of a proper word or name is necessary therto; so as M. *Collins* hath now vtterly lost the reputation of a *grammarian* (wherein he is wont to glory exceedingly, as you may haue seene, by his frequent recourse to *Grammar*

and Grammarians) and therfore I cannot but wonder how such an ignorant fellow as he, got to be maister of the Chief Chayre in *Cambridge*, seeing he is not fit to be so much as vther of a Grammar Schoole, hauing learned no better his Tropes, and Figures, which euery boy (at least in these parts) that is past his Rhetorike, vnderstandeth better then he.

A serious discourse of M. Collins *against the veneration, reseruation, digging vp, and carrying about of holy Reliques is throughly examined, and his incredible impudency, fraud, & falshood therin discouered by the manifest abuse of* S. Ambrose, Sozomen, Theodoret, S. Chrysostome, Optatus, S. Gregory *the Great*, S. Gregory *of* Towers, Origen, Victor Vticensis, *and* S. Hierome.

CHAP. XI.

THERE followeth in *M. Collins* a large discourse, and truly a strang one, partly against the digging vp, and keeping of Reliques, and partely against the *translation and circumgestation* of them (to vse his owne tearmes) but so fraught with falsity, & folly, as I know not whether of

the two doth more abound therein; and therfore for as much as I make no doubt, but that he hath pleased himself exceedingly in it, and beaten his braynes well fauouredly about it, in hope to crush our Cause, and to stop our mouthes eternally for the matter of reliques, I will take a little paynes to examyne it throughout, and answere it as breifely as conueniently I may, not doubting but to stop his mouth, and, besides the discouery of his fraudes (which is my principall intention) to haue sufficient occasion to proue, & confirme the verity of our Catholicke doctryne concerning this Controuersie.

1. Well then he alleadgeth 2. places out « of S. *Ambrose*, the first is *lib*. 1. de *Abraham* « *cap*. 9. *where he byds vs*, saith M. *Collins*, *non* « *diutiùs inhærere mortuis*, but only, *officij quantum* « *sat est deferre*, that is, in effect to bury the de- « parted, but not to dwell long vpon dead « corses: which how can it stand with pre- « seruing of Reliques, I say not, honouring, « obseruing & worshipping them? So he; as wisely as he is wont. For whereas *S. Ambrose* saith that we must not dwell ouer long vpon dead bodies, it is to be vnderstood, that he saith it vpon the occasiõ of *Abrahãs* moderate lamẽtatiõ for the death of his wife *Sara*

insinu-

insinuated in the 23. Chapter of *Genesis*, which therfore he proposeth for an exãple to Christians, exhorting them to vse moderation, as well in their mourning, and lamentation for the dead, as also for the tyme that they bestow therein, because no doubt, he had noted in his dayes some great excesse in both, as yet also may be obserued in some Countreys far more then in ours. But what is this to the keeping, or worshiping of Reliques, except *M. Collins* can proue *quidlibet ex quolibet*? Besides that, heyseth heere a notable fraud very ordinary with him, and his fellowes, to wit, to change the state of the questiõ, from Saints to ordinary dead men, of whome we doe not now treate, as shalbe further declared after a while.

2. His second place of *S. Ambrose* is taken out of his second booke of Offices *cap.* 28. where he sayth thus: *Nemo potest indignari, quia humandis fidelium reliquijs spatia laxata sunt: nemo potest dolere, quia in sepulturis Christianorum requies defunctorum est. No man can grudge that the ground should be enlarged for the buriall of the bodyes of the faythfull deceased: no man can be sorry, that the rest or repose of the dead is in the buriall or graues of the Christians.* Thus sayth *S. Ambrose*: whereupon M. *Collins* asketh this

queſtion. Is this man likely, ſayth he, to countenance Reliques or the worſhipping thereof? Yes truely *M. Collins*, the man is ſo likely to do it, and doth it indeed ſo fully (which you ſhall ſee after a whyle) that you may be aſhamed to demand this, eſpecially vpon no better ground then vpon this place heere alleadged, which might indeed proue ſomewhat againſt ſuch as would deny that Chriſtians ought to be buryed, or affirme, that is it not a worke of mercy to bury the dead, and to prouide Church-yards, or conuenient places for it: but againſt the worſhipping, or preſeruing of the Reliques of Martyrs or Saints, *S. Ambroſe* in this place ſayth nothing at all, for that he ſpeaketh not of ſuch dead men, but only of the dead bodyes of ordinary Chriſtians, amongſt whome very many dye without all opinion of ſanctity, and many with doubt whether they be ſaued or no, & many others, though in reſpect of their knowne vertue they may haue a great opinion of holyneſſe, yet becauſe the Church hath not giuen any publique approbation thereof, eyther by their Canonization, or otherwayes, they are not reputed, nor ranked among the Saints whoſe Reliques are are reſerued or honoured, but amongſt the reſt

rest of the faythfull deceased; whereas the knowne, and canonized Saints are not reckoned amongst the dead, but amongst the euerliuing.

3. For this cause the Church doth celebrate the feasts of the Martyrs, & Saints with the title of *Natalis*, or *Natalitium*, their birth day, although it be indeed the day of their Martyrdome, or death, as it is euident not only in the publique office, & seruice of the Church, but also in the Homilyes, and Sermons of the ancient Fathers made in the sayd feasts, and therfore (to omit others) *S. Ambrose* (of whome we now specially treate) beginneth his Sermon in the feast of the Apostles S. *Peter*, & *S. Paul* thus: *Natalem beatissimorum Apostolorum Petri & Pauli hodie celebramus &c.* This day we celebrate the birth-day of the most blessed Apostles S. *Peter* and *S. Paul*.

4. The like he sayth of the feasts of the Saints *Cantius* and *Cantionilla*, and diuers others. Whereof he yeildeth the reason, in his foresayd Sermon of *S. Peter*, and *S. Paul* saying: *Non enim mortui sunt* &c. *For they are not dead, whose birth we celebrate this day, but being borne againe, they liue with bread, because they are made partakers of Christ, who is the bread of life to all; for although their bodyes were slaine by their*

passion (or suffering) yet the order of the liuing is not interrupted thereby, therefore it is not to be called a death, by the meanes whereof we are free from persecutours, and vnited with Christ for euer &c. Thus sayth *S. Amboose*, whereby M. Collins may see, that when he speaketh in generall tearmes of the buryalls, and graues, or of the bodyes of the dead, he doth not cõprehend the sacred Tombes, shrynes, or holy bodyes, and reliques of the euerliuing martyrs, and Saints of God, whose neuer-dying memoryes the Church doth celebrate.

5. And therefore now to answere to his question propounded before (as you haue heard) whether this man (he meaneth *S. Ambrose*) was likely to countenance Reliques, or the worshipping thereof? I must needs say, that if he be not ignorant aboue measure, he cannot be excused from exorbitant malice, in making a question of that whereof no man can doubt that is conuersant in *S. Ambrose*, or *S. Augustine*, and much lesse a Doctor, & publique Reader of Diuinity; for who knoweth not, if he haue read eyther of those Fathers, that *S. Ambrose* did not only countenance, but also reuerence, and worship holy reliques, seeing that the holy bodyes of diuers Saints, to wit, *SS. Gerualius* and *Protasius*, SS. *Nazarius* & *Celsus*,

SS. Viu-

SS. *Vitalis* & *Agricola*, were at three ſeuerall tymes found out by *S. Ambroſe* (according to the reuelation which he had from Almighty God) and by him tranſlated, and honoured with great pompe, and ſolemnity; which alſo Almighty God approued and authorized with manifeſt miracles, as *S. Auguſtine* witneſſeth concerning the *SS. Geruaſius* and *Protaſius*, in two of his beſt knowne, and moſt vndoubted workes, to wit, in his Confeſſions *lib. 9. cap. 7.* and in his 22. *booke de ciuitate Dei cap. 8.* (which latter my Lord of *VVinchester* calleth *opus palmare Auguſtini*, the principall, or moſt excellent worke of *Auguſtine*) in both which, this holy Father affirmeth, that a blind man was reſtored to his ſight at the tranſlation of the bodyes of *SS. Geruaſius* and *Protaſius*, whiles he himſelfe was at *Millan*.

6. And this miracle he ſayth was done when the Emperour was there, *& immenſo populo teſte*, and an infinite number of people being witneſſes of it: & in his Confeſſions he addeth, that the blind man hauing touched the Coffin with a handkercheffe and applyed it to his eyes, was preſently cured: and ſayth further, that thoſe who were vexed with vnclean ſpirits were diſpoſeſſed, *Cùm propalata & effoſſa, digno cum honore ad Ambroſianam*

brosianam Basilicã transferrentur, when the bodyes being discouered, & digged vp, were trãslated to *Ambrose* his Church, with worthy, or conuenient honour.

7. Loe then how these holy bodyes, and reliques of the Saints were by the authority of *S. Ambrose* digged vp, and translated with worthy honour frõ one Church to another, according to the irrefragable testimony of *S. Augustine*, who was an eye-witnesse of it; wherof also *S. Ambrose* himselfe relateth the history very particularly as well in an epistle to his Sister *Marcellina*, as also in another to all the Priestes and Cleargy of *Italy*, wherein he declareth the manner how it was reuealed vnto him, & that the Coffin wherein the holy Bodyes were, lay twelue foot deep in the ground, that he assembled many Bishops, and the whose Clergy, and that he himselfe was the first digger of the ground, to find them (*primus ego*, sayth he, *terræ fossor accessi*) & that afterwardes all the Bishops digged with him, and finally that they found the coffin and the saints Bodyes therein, as fresh as if they had beene newly put into it, *& miro odore fragrantes*, and breathing forth a merueilous sweete odour. Thus sayth *S. Ambrose*, who now you see, is become a digger vp of

reliques

reliques, notwithstanding that *M. Collinss* would perswade vs, that he would haue them confined to the perpetuall obscurity of Sepulchers, and Graues, when he layd, that *in sepulturis Christianorum est requies defunctorum*, in the buriall of Christians, is the repose of the dead.

8. But will you see what *S. Ambrose* sayth further concerning those holy Bodyes in his Sermon made to the people at the finding thereof? This may be seene in his Epistle 54. to his Sister *Marcellina*, wherein he declareth, that he tould the people (& for the proofe of it, appealed to their owne knowledge & eye-sight) that Diuels were expelled out of many possessed persõs, that many diseased were cured of their infirmityes, that some were healed with a certaine shaddowe of the holy Bodyes; that the handkercheifes, and garments, which were cast vpon the most sacred reliques became *tactu ipso medicabilia*, medicinall euen by touching them, and that therfore all men were desirous, and glad to touch them, *& qui contigerit, saluus erit*, and he that shal touch them shalbe safe or cured. Thus doth *S. Ambrose* testify, what great benefits Almighty God bestowed vpon those, that honoured his Saints, and their reliques, or rather him in them.

9. And

9. And ſo farre was S. *Ambroſe* from deſiring that the holy reliques of thoſe Saints ſhould be hid againe, and buryed in obliuion (after they were found) that he diſtributed ſom parts of thē to his friends farre and neere, whereby many Churches were built in honour of them, not only in *Rome*, and diuers places of *Italy*, but alſo in *France*, *Germany*, and *Africke*, as may be ſeene in *Baronius Tom.* 4. *Ann. an.* 387. And now to ſhew further how much *S. Ambroſe* reuerenced, and honoured holy Reliques, and for what reaſon, I will lay downe his owne wordes in his 14. ſermon of the two holy Martyrs *SS. Nazarius* & *Celſus*, where ſpeaking of the great worthines of their Reliques, he ſayth thus.

10. *Quod ſi dicas mihi quid honores &c.* If you ſay vnto me what doeſt thou honour in fleſh now already diſſolued and conſumed, wherof God hath no care, then wher is that, my dearely beloued, which truth it ſelfe ſpake by the Prophet: *pretioſa in conſpectu Domini mors Sanctorum eius*, the death of Gods Saints is pretious in his ſight? And againe: *mihi autem nimis honorificandi ſunt amici tui Deus*. O God, thy friends are to be honoured of me exceeding much. We ought to honour Gods ſeruants of whome it is

sayd in another place, *Dominus custodit omnia ossa eorum, & vnum ex his non conteretur*: our Lord preserueth all their bones, and one of them shall not be consumed, or perish. I honour therefore in the Martyrs flesh the scarrs or marks of the wounds receaued for the name of Christ. I honour the memory of him that liueth with the perpetuity of Vertue. I honour the ashes that are consecrated by the confession of the name of Christ. I honour that body, which hath shewed me how to loue my Lord, & hath taught me not to feare death for his sake. And why shold not the faythful honor that body which the Diuells do also reuerence; and albeit they afflicted it in punishing it; yet they do now glorify it in the sepulcher. Therefore I honour that body which Christ hath honoured by the sword, and which shall raigne with Christ in heauen.

11. Thus farre I haue thought good to lay downe *S. Ambrose* his owne words, to perswade *M. Collins*, if it may be, that this man (as he calleth him) is not ōly *likly to cōtenance reliques, and the worshipping of them*, but that he also performed it indeed, yea and with great reason, as you haue seene by this his owne pious, & very elegant discourse: how then can *M. Collins* read this without

blushing

blushing? Or henceforth looke any man in face, who he may thinke hath read it, & seene withall what he hath written heere; seeing that it is euident heereby, and by the premisses, that he maketh no cõscience or scruple at all to delude, and deceaue his Reader, with a vaine shew, and ostentatiõ of the authority of Fathers, when they are flatly against him, as heere you see, he alleadgeth against holy Reliques some patches, pieces, and scraps, as I may say, of *S. Ambrose*, nothing at all to the purpose, whẽ neuertheless he knoweth in his own conscięc:, that the sayd holy Father doth both in deedes and doctrine, vtterly condemne him; besides that I may note heer the same fraud that he vsed in the former place, to wit, his changing the state of the question from Saints to ordinary dead men, which are of farre different condition, and doe therefore require, and admit farre different considerations.

12. And now albeit I hast to make an end, & am looth to detaine my selfe vpon trifles, yet I cannot omit to say somewhat to a *parenthesis* of his, in the allegation of the aforesayd place of *S. Ambrose*, to wit: *Nemo poteſt indignari humãdis fidelium reliquijs ſpatioſe laxata*, which he translateth thus: *It is no*

fault

fault, nor thing to be grudged at (vnleſſe then by the Arians, who carpt at S. Ambroſe *without cauſe, and ſo now by the Ieſuits) that the ground is enlarged to bury the remnãts of the faithful bodyes maſſacred.* So he, giuing to vnderſtand, by his *Parentheſis*, that the Ieſuits carpe at *S. Ambroſe* now without cauſe, as the Arians did then; but wherein trow you, do the Ieſuits now, or euer carpe at S. *Ambroſe?* truly I thinke that no man but *M. Collins* euer hard, or imagined any ſuch matter.

13. The Arians carped at him (as he ſignifieth himſelfe in his 2. booke of offices *cap.* 28.) not becauſe he enlarged Church yardes, but becauſe he brake the Chalices, and ſiluer veſſels of the Church for the redemption of Captiues, by the occaſion whereof he giueth 3. inſtances, when, & in what caſes the ſacred veſſells of the Church may be alienated; to wit, for the redemption of Captiues, for the releife of the poore, and for the enlarging of places to bury the dead when need requireth it. But I hope *M. Collins* will not be ſo ſhameleſſe to ſay, that the *Ieſuits* euer carped at *S. Ambroſe* for any of thoſe things; then let him tell vs for what els, which I am ſure he ſhall neuer be able to do; and therefore you ſee, how idly he tatleth, eyther not know-

knowing, or not caring, what he ſaith, ſo that he ſay ſome what to make vp his muck-heape of abſurdityes, fraudes, and fooleryes, and by the way to ſpit out now and then ſome part of his ſpite againſt the Ieſuits.

14. But now let vs proceed: he goeth forward in the ſame veyne, adding examples to the authorityes of *S. Ambroſe*, to proue that the tranſlation and circumgeſtation of Reliques is altogether vnlawfull. His firſt is out of *Sozomen. lib. 4. cap. 20.* where ſpeaking of an intent that *Macedonius* Biſhop of *Conſtantinople* had to remoue the body of *Conſtantine* the Great, out of a Church in *Conſtantinople* (where it was firſt interred) he ſayth that the Orthodoxe, & godly Chriſtians oppoſed thēſelues thereto, houlding it *for no leſſe a ſacriledge to tranſlate dead bodyes, then to breake open tombes violently or feloniouſly*: whereupon M. *Collins* ſayth. *And do not theſe (Orthodoxe Chriſtians) cōdemne the vſe of Reliques, which in you is accompanyed with tranſlation, with circumgeſtation, and ſuch like pompes?* So he, as well to the purpoſe, as before when he alleadged the two places of S. *Ambroſe*; for heere he changeth the ſtate of the queſtion, no leſſe then there, from a matter of religion, to a meere ciuill matter.

15. This

15. This wilbe euydent by the Circumſtances of the hiſtory, concealed by M. *Collins*, though they be ſet downe by *Sozomen* himſelfe, whom he citeth. Thus then it paſſed. *Macedonius* the hereticall Biſhop of *Conſtantinople*, beying reſolued to tranſlate the body of *Conſtantyne* the great, from the Church where it was buryed (becauſe he thought it was lyke to fall) was reſiſted by the people, who neuertheles were deuided in opinion concerning the ſame; for ſome of them held it for impyety to tranſlate the body, no leſſe then if it ſhould be digged vp agayn; and others thought it not to be a matter of any moment, becauſe (as *Socrates* ſaith, *lib.* 2. *cap.* 30.) it ſeemed to them, that a dead body could receiue no hurt thereby. The Catholiks alſo (ſaith the hiſtory) reſiſted with common conſent, becauſe they held it for an iniury, and diſhonour to the Emperour *Conſtantyne*, who had been of their Comunion, that is to ſay a Catholike, as they were, beſides other Conſiderations, which ſhalbe declared after a while. Neuertheleſſe *Macedonius* remoued the body, though with great bloud-ſhed, and ſlaughter of people, that reſiſted him; wherevpon the Emperour *Conſtantius* (who beforefauoured *Ma-*

cedonius very much) was much alienated from him, for the outrage committed in the ſlaughter of ſo many, ſlayn by that occaſion, and for the diſhonour, and iniury done to his Father; and laſtly becauſe it was done without his conſent. This is the ſubſtance of the hiſtory, wherein you ſee, there is nothing at all that maketh againſt the tranſlation of Saints bodyes.

16. Firſt, becauſe the motiue which moued *Macedonius* to tranſlate *Conſtantynes* body, was not any reſpect of holynes therin, or to honor God in his ſeruants, or for any other religious conſideration, but for a meer ciuill, or temporal reſpect, to wit, becauſe the Church wherin he was buryed, was (as it ſeemed to *Macedonius*) in danger to fal, albeit there was no ſuch preſent danger, as experience ſhewed, for the Church ſtood ſtill on foot, and was repayred a hundred yeares after by *Iuſtinian* the Emperour.

17. Seconly, the motyues, which moued the Catholiks to reſiſt the tranſlation, might be diuers, whereof one might well be, that they ſaw no ſuch danger that the Church would fall as *Macedonius* pretended; another cauſe vndoubtedly was, the great auerſion that they had frō the wicked heretik *Macedonius* their capital

pital enemy & persecutor, in which respect they were easily induced to adhere to those that withstood him in that action; and the third motiue is declared in the history, to wyt, because they held it for a great iniury to the worthy Emperour deceased.

13. Hereof two reasons may be yeilded, the one because *Macedonius* being a pernicious heretik, was not of *Constantines* communion, but sought by that translation of his body, to perswade the world that *Constantyne* was of his sect, which no doubt was most iniurious, not only to the memory of that Catholike Emperour, but also to all Catholicks who were of his Communion; the other reason was because *Constantyne* had built that Church most sumptuosly in honour of all the Apostles, with intention to be buryed there, to which end, he caused also some of the Apostles reliques to be brought thither, as *Socrates* witnesseth *lib.* 1. *cap.* 26. whereof he yeildeth this reason (which I desire *M. Collins* to note by the way) least he (*saith Socrates*) *and other Emperours his successors should be destituted of the Apostles reliques*: therfor I say, the Catholicks had great reason to take it for an indignity, and great iniury to that pious Emperour, that his body

ſhould be remoued by an heretike, from ſuch a famous Church built by himſelfe for his own buriall, in honour of the Apoſtles, and enriched with their reliques, to a Church of far leſſe note, as that was, whither *Macedonius* tranſlated it, being dedicated only to S. *Acacius* the martyr.

19. Furthermore, if *Macedonius* had meant to haue tranſlated the body of *Conſtantine* in quality of a Saints body, with ſuch religious deuotion, and ſolemnity as is vſuall, and requiſite in ſuch tranſlations: neyther the Catholicks, nor yet *Conſtantius* the Emperour eyther would or could haue taken it for an iniury to *Conſtantine*, who ſhould haue receaued more true honour thereby, then euer he did by his triumphs, or trophyes, or any other ſecular honour that was euer done vnto him, whiles he liued; ſo as you ſee, this caſe of the remoual of *Conſtantines* body, for meer temporall reſpects, is far different from ours, which admitteth only religious Conſideraions, aſwell for the motyues, as for the manner and execution of it, all to be intended, & performed with reuerence, and deuotion to the greater honour of God, and his Saints. And therefore *M. Collins* ſtill ſhooteth wyde of the marke, and is here aſwell

beſide

the Cushion, as beside the question; let vs then see how he goeth on, which I beseech thee (good reader) well to note, and thou shalt see him play his part kindly, I meane of a notable cozening, and cogging Companyon.

20. Thus then he sayth. When *Babylas* his body was translated from *Daphne* to *Antioch* by *Iulians* appointment, and the Diuels instigatiō (not by any seeking of the Christian people) they cryed that accompanyed it all the way as they went: *confundātur omnes qui adorant sculptilia*; confounded be all they that worship carued images. Doth this please you? Thus sayth he. To whom I answere, that truly it doth both please me, & displease me: it pleaseth me, and that very much, that this example of the translation of *S. Babylas* being truly related, will notably confirme the translation and veneration of holy reliques, wherby *M. Collins* himselfe may be confounded, no lesse then they that worship carued Images. Againe it displeaseth me exceedingly, that any Christian man (especially one that taketh vpon him to be a Doctor, Teacher, & Preacher in Gods Church for the saluation of souls) is so impudently wicked as to peruert all kind of Authors, Historyes, and examples

to the distruction of such simple soules, as will beleeue him, whereof you haue had sufficient experience already in M. Collins, and shall haue now further, not only in this example, but also in three, or foure others which follow in him immediatly, concerning this question of holy Reliques.

21. Three thinges you see he seemeth to vrge against vs in this example: the first that *S. Babylas* his body was translated by the appoyntment of *Iulian* the *Apostata*; the second, that it was done by the Diuels instigation (and not by any seeking of the Christians;) the third, that they which did accompany it, cryed all the way as they went, *Confounded be all they that worship carued Images*. By the two first he would haue his Reader to conceaue, that the good Christians of those dayes, did not seeke to translate the bodyrs of Saints, but that the Diuell suggested it, & *Iulian* the wicked *Apostata* caused it to be performed; & by the third he thinketh that he hath giuen a great blow to our worshipping of holy Images.

22. Now then to discouer his treacherous falshood in these three points, it is to be vnderstood, that this *S. Babylas*, being a very holy man, and Bishop of *Antioch* was martyred in the time of *Decius* the Emperour

perour, and that being buryed in that Citty, his body was held in great veneration there amongst the Christians, vntill the tyme of *Constantine* the Emperour, when *Gallus* his sisters Sonne, and brother to *Iulian* the *Apostata*, being declared Cæsar, and Gouernour of all the East parts, translated it into *Daphne* neere vnto *Antioch*, vpon this occasion.

23. There had beene in *Daphne* in ancient tyme a famous temple, and Oracle of *Apollo*, whereto there was continually great confluence of people, especially of yong men and women, in respect of the pleasant scituation of the place, which gaue occasiõ at the first to the Poeticall fable, that *Daphne* was there turned into a Bay-tree, flying away from *Apollo*, who was enamoured of her; for which cause also the superstitious Pagans thought that *Apollo* made speciall choice of that place for his Temple, and Oracle, by the which the Diuell deluded the people for many ages; and for as much as that place, was as it were a nursery, not only of abominable superstitiõs (by reason of the Oracle) but also of all intemperance, incontinence, and ryot (by reason of the deliciousnes of the place) *Gallus* being a very good Christian, & a pious Prince built

a Church there for the Christians, and translated thither the holy reliques of *S. Babylas*, hoping by that meanes to purge the place in tyme, as well of the Idolatry, as also of the vice, & wickednes that was continually exercised there; and therefore I must now heere by the way desire M. *Collins* to note that the Reliques of *S. Babylas* were translated first by *Gallus* out of *Antioch* to *Daphne*, not by the Diuells instigation, nor by an *Apostata*, or wicked prince, but by a vertuous Prince and a pious Christian, who was moued therto by the inspiration of the holy Ghost, *Deo ipsius animum ad id impellente* (say th *S. Chrysostome lib. contra Gentiles*) God mouing his mind therto, for the confusion of the Diuell, as it appeared euidently by the euent, which was this.

ἐδοξε ̓ῃ (*Imperatori*) τοῦ θεοῦ πρὸς ἴδιον κινήσαντος τὴν τοῦ βασιλέως ψυχήν. *Excdi. Sauelliana.*

24. The holy body was no sooner placed in *Daphne*, but it strocke the Diuell dumbe, which not only *Theodoret* (whome M. *Collins* alleadgeth in his margent, and seemeth to follow for this story) but also al other Historiographers doe affirme with vnanime consent, yea and *S. Chrysostome*, who liued at the same tyme, doth testify in his sayd booke against the Gentils, in these words

words: *Illi os ita obſtruxit, vt vel lapidibus ipſis magis mutus redderetur*; he (to wit, *S. Babylas*) did ſo ſtop the Diuells mouth, that he became more dumbe then the very ſtones: & then after a few words he addeth: *He which was wont to deceaue all men euery where, could not endure to ſee the very aſhes of* Babylas *being dead*, Ea enim eſt Sanctorum poteſtas &c. *for ſuch is the power of Saints, that Diuells cannot endure their ſhaddowes, or cloathes whyles they liue, and do feare their Tombes when they are dead; therfore if there be any man that doth not belieue thoſe things which are ſayd to haue beene done by the Apoſtles, let him but conſider the miracles done at this memory* (that is to ſay, at the Reliques of this holy Martyr) *and let him be no longer impudent; for he which in tymes paſt did triumph ouer all the Gentills being now rebuked* (or checked) *by the Martyr, as by his maiſter, was ſilent, and barked no more.* Thus ſayth S. *Chryſoſtome*. Now doth this pleaſe you *M. Collins*? Do you like it that God moued *Gallus* to tranſlate theſe Reliques, and that they were of ſuch force to ſtrike the Diuell dumbe? Doth it pleaſe you, that the Diuell, and you are proued heere to be of one humour, ſeeing that neither of you both can abide holy Reliques? But let vs heare the reſt.

25. After this both *Gallus* and *Conſtan-*

tius being dead, and *Iulian* the wicked *Apostata* in possession of the whole Empire, it chaunced, that he being determined to make warre against the *Persians*, came to *Daphne* to consult with his God *Apollo*, touching the issue and successe of the warre, but hauing giuen many Donatiues, and multiplyed sacrifice vpõ sacrifice, he could get no other answere, but that there were many dead bodyes there about; which must be remoued before he could answere him, this was presently vnderstood as well by *Iulian* himselfe, as by *Apolloes* Priests, that it concerned only the body of *S. Babylas*; whereupon he gaue present order, that the *Galileans* (for so he called the Christians) shold remoue his body to some other place whither they would, which being vnderstood, a great multitude of men, and women, ould and young flocked thither from *Antioch*, & placing the holy body in a chariot, carryed and accompanyed it to *Antioch* with exceeding great ioy and exultation, leaping, dancing, and singing of the Psalmes of *Dauid*, & often repeating this verse: *Confundantur omnes qui adorant sculptilia*, confounded be they which adore grauen Images, meaning *Iulian* and his Paynims, who committed Idolatry to the Statua, or Ima-

ge

ge of *Apollo*, and other falſe Gods, adoring them with diuine honour.

26. And that this only was their meaning, it is euident by all the Hiſtoriographers, & therfore *Theodoret* (whom *M. Collins* citeth) hauing ſayd that the people continually repeated that verſe, addeth: *Nam Martyris tranſlatione Diabolũ victum exiſtimarunt*, for they thought that the Diuel was ouercome by the tranſlation of the Martyrs. *Socrates* layth *lib.* 3. *cap.* 16. that, *Pſalmi quos cecinere, reprehenſionem Deorum Gentilium, & eorum qui in idola credebant, complexi ſunt*, the pſalmes which they ſong did conteyne the reprehenſion of the Gods of the Gentils, & of thoſe who belieued in Idols. *Ruffinus*, who liued at the ſame time, witneſſeth the ſame *lib.* 2. *c.* 35. ſaying that all the Church of *Antioch* did ſing that verſe *in auribus prophani Principis*, in the eares of that prophane Prince, for ſix miles togeather, with ſuch exultation that the heauens did ring with the noyſe, and that *Iulian* was ſo extreamly offended therwith, that he cauſed many of the Chriſtians to be apprehended, impriſoned, and tormented.

27. And amongſt the reſt, there was one *Theodorus* a young man, who being found to be one of the ring-leaders of that holy,

holy, and deuout dance, was tormented a whole forenoone, with so great cruelty, and variety of tormentes, that *Nulla ætas* (sayth *Ruffinus ibid. cap.* 36.) *simile factum meminerit*, no age hath made mention of the like. Neuertheles God did so miraculously preserue, & assist him in his torments, that he continually song most cheerefully the same verse, which he song the day before, wherewith the tormentors were so astonished that they set him free; and afterwards he tould *Ruffinus* and others, that he was all the while conforted by a yong man, who stood by him continually, and wyped the sweat from him with a towell, and refreshed him with cold water, which seemed so delectable vnto him, that he was sorry when he was looſed from the Racke. And thus did Almighty God approue al the honour that was don to his Martyrs reliques by a most manifest miracle, testifyed by as many as write this story.

28. By all this then it appeareth: first that the Emperour *Gallus* translated the holy Reliques of this holy *Martyr Babylas* from *Antioch* to *Daphne*, *Deo*, sayth *S. Chryſoſtome*, *ad id animum ipſius impellente*, God mouing his mind vnto it. Wherby *M. Collins* may see that it is no diuelliſh, or euill worke to tran-

trãslate reliques, as he would haue his Reader ſuppoſe.

29. Secondly that the Diuell incited *Iulian* to remoue again thoſe holy Reliques to his own confuſion, becauſe he acknowledged thereby, that he was vanquiſhed by them: whereby *M. Collins* may alſo ſee, how true it is which *S. Chryſoſtome* ſayth, *viz.* that the Diuells feare the ſhaddow of a Saint whiles he liueth, and his aſhes when he is dead.

30. Thirdly, that the verſe of the Pſalme, which the people ſong, to wit, *Confundantur omnes qui adorant ſculptilia*, did no way concerne the worſhip, and veneration of holy Images, but the adoration of Idols, to the confuſion, not only of *Iulian*, and the Gentills, but alſo of the Diuell, and M. *Collins*: for as that verſe triumphantly ſong in the tranſlation of the Martyrs Reliques did then confound the Diuell, and his inſtruments (*Iulian*, and the Gentills;) ſo alſo the hiſtory of it alleadged by *M. Collins*, doth now confound the Diuell and him, who by the Diuels inſtigation, is no leſſe enemy to holy Reliques, then *Iulian*, and the Gentills were.

31. Fourthly, that Almighty God ſhewed euidently by the miraculous conſtancy and

and patience of *Theodorus*, that all this honour done to the holy Martyr, and to his Reliques in the translation of them, was most gratefull to his diuin Maiesty, & that therefore it is most true, which you haue heard before out of *S. Hierome*, *Honor seruorum redundat ad Dominum*, the honour done to the seruants redoundeth to their Lord.

32. Lastly, it appeareth that M. *Collins* hath most shamefully abused, and peruerted this history, vrging it so mangled and maymed, as you haue seene against the trãslation, and worship of Reliques; whereas being wholy, and truly related, it doth notably confirme the same. Iudg then good Reader, what conscienc, and honesty there is in this man.

33. And that the same may yet more manifestly appeare, I cannot omit to obserue by the way, how he seeketh to delude his Reader with the quotation of *S. Chrysostome* for this history of *S. Babylas*, as if that holy Father had applyed it, as he (I meane *M. Collins*) doth against the vse of translatiõ or veneration of holy Reliques; whereas he recounteth it purposely to shew the wonderfull vertue, and power of Gods Saints, and their Reliques, to proue therby that Christ (whose seruants they are) is

God;

God; ſo as S. Chryſoſtome is ſo farre from denying and impugning the vertue of holy Reliques, that he maketh the ſame to be an argument of Chriſts diuinity; beſides that he alſo giueth ſo cleare, and ample teſtimony elſwhere, of the ſpiritual benefits which the faythfull, & deuout Chriſtians receaue by holy Reliques, that I thinke good to relate ſome part of it heer, vpon this occaſiõ.

34. In his ſermon vpon the feaſt of S. *Ignatius* (wherin he treateth of the ſolemne tranſlation of his body from *Rome*, where he was martyred, to *Antioch* whereof he had beene Biſhop) he ſayth thus: *All the Cittyes* (ſayth he) *in the way receauing the Saint, and carrying him on their ſhoulders, accompanied him to* Antioch, *celebrating the praiſe of the crowned Martyr, and deryding the Diuell, whoſe craft had ſucceeded very contrary to his expectation; and then truly the Saint was beneficiall to all thoſe cittyes, and hath enriched this Countrey, euen vntill this day,* non aliter quam theſaurus quidam perpetuus &c. *no otherwayes then as a certaine perpetuall Treaſure, which is dayly ſpent, but neuer exhauſt, or conſumed: ſo alſo this bleſſed* Ignatius *doth bleſſe all thoſe that come vnto him, and ſendeth them home full of confi-*

Αἱ πόλεις ἐξῆς διαδιχόμεναι, καὶ ἐπ' ὤμων φέρουσαι μιχεῖ τῆς πόλεως ἅμα τὸν παρέπιμπτον ἐγκαμίζουσαι τὸν στεφανίτην &c. *Ex editione Sauelliana.*

dence,

dence, alacrity, and comfort; and therefore wee
« do repayre vnto him not only now, but also euery
« day, receiuing of him spirituall benefit; for whosoeuer
« cometh to him with fayth, is benefitted exceedingly;
Οὐδὲ γὰρ τὰ σώματα μόνον, ἀλλὰ καὶ αὐλαὶ αἱ θῆκαι τῶν ἁγίων πνευματικῆς εἰσι πεπληρωμέναι χάριτος &c. Ex Editione Sauelliana.

for not only the bodyes of Saints, but also their very Tombes, and monuments, are replenished with spirituall grace. Thus S. Chrysostome, and then hauing confirmed this with the Example of Elizæus the Prophet, whose bones reuiued a dead body which was cast by chaunce into his sepulcher 4. Reg. cap. 13. he sayth further thus: And much the rather this should be done now at this tyme, when the grace of God is more aboundant, and the force of the spirit greater: so as if any do touch but the tombe, or coffin, he may receaue therby great vertue; and therefore God hath graunted vs the vse of the Reliques of Saints, that he may bring vs to him by the imitation of them, & that they may be to vs, as it were, a certaine hauen and a conuenient comfort of those euills, which doe continually afflict vs. Wherfore I exhort you all (brethren) if any of you be pressed with any grief of mind or sickenes of body, or other calamity, that he come hither

Εἰ γὰρ ἐπ' Ἐλισσαίου ἔζωσε βαλὼν, καὶ θήκης νεκρὸς ἁψάμενος ἔθαυμάτου τὰ δῶρα διὰ τοῦτο διῆρηξε, καὶ πρὸς ζωὴν ἐπανῆλθε, πολλῷ μᾶλλον νῦν ὅτε δαψιλεστέρα χάρις &c. Ex editione Sauelliana.

hither with fayth (or confidence) *whereby he may be freed from the same and returne with great ioy, yea and by the very sight thereof, he may haue his conscience more peacable, and quyet.* So sayth this holy and auncient Father.

35. Doth this please you *M. Collins*? Is this man (as you said to me ere whyle of *S. Ambrose*) like to countenance and patronyze you in impugning holy reliques? and here it is also to be noted, that this solemne translation of *S. Ignatius*, which *S. Chrysostome* recounteth, was made in the very infancy, as I may say, of the primitiue Church, to wit, in the tyme of *Traian* the Emperour within nyne or ten yeares after the death of *S. Iohn* the *Euangelist*, and presently after the Martyrdome of this holy Bishop, who (as *S. Chrysostome* testifyeth in this same oration) conuersed with the Apostles, and was ordayned by *S. Peter* himselfe to be his successour in *Antioch*. Besides that, he himselfe witnesseth in his *Epist. ad Smyrnæos*, that he knew our Sauiour Christ, both befor & after his resurrection; wherby it appeareth that the solemn, & deuout trãslatiõ of holy Reliques is no late inuention, but deryued from the Apostles tyme to ours; whereof I hope *M. Collins* cannot desire a more substantiall witnes then this holy Father, al-

leadged by himselfe, who you see doth not only testify the sayd translation, but also the deuout manner of it, and the spirituall benefits, which did redound thereof, as wel to the Cittyes by the way, as also to *Antioch* it selfe, where they were reserued: and by the same occasion he doth also manifest his owne beliefe concerning the spirituall graces, and benefits, which faythful & deuout Christians do ordinarily receaue by the holy bodyes and Reliques of Saints, yea, by their very tombes & monuments, and therefore seriously exhorteth his Auditors to haue recourse thereto.

36. Now then, to conclude concerning *S. Chrysostome*, and the translation of *S. Babylas* (from the which I haue somewhat digressed) I may well say now to *M. Collins*, *Obmutesce*, and bid him be as silent, and dumbe, as *Iulians* Diuell was at *Daphne*, by the vertue of *S. Babylas* his Reliques, which (as you haue heard out of *S. Chrysostome*) so stopt his mouth, that he was as dumbe as a stone; for what can *Collins* say to defend or excuse such manifest, and palpable falsity, to wit, his lame, & corrupt allegation of the history, his absurd and false application of it, and his most fraudulent quotation of *S. Chrysostome*, who you see vrgeth, & proueth

proueth directly the admirable vertue of Holy Reliques, euen by the ſame hiſtory of *S. Babylas*, for the which *Collins* cyteth him againſt Reliques. But let vs now heare what followeth.

37. After this *M. Collins* telleth vs of a woman called *Lucilla*, a factious Dame, & ſpecial patroneſſe of the Donatiſts, of whom he ſayth, *Optatus* recounteth, that ſhe was ſo wicked, that ſhe would not receaue the Sacrament of our Lords body, and bloud *vnleſſe ſhe had kiſſed the Reliques of a certaine Martyr that morning, if at leaſt a Martyr*, ſayth Optatus: *Yet you are* (ſayth M. Collins) *for kiſſing them very definitiuely in your number* 24. *And if it be lawfull to kiſſe them, why not alſo to begynne the Communion with ſuch a ſeruice? And may not we ſay of your Martyrs, as* Optatus *doth of hers* (*of* Lucilla's *I meane*) ſi tamen Martyres, *if at leaſt they be Martyrs, eyther your ancient, or your moderne? But* Optatus *miſlikes this doting vpon Martyrs Reliques though true Martyrs, as the place ſheweth*. Thus ſayth M. *Collins*, wherin there is notable fraud, and a great deale of folly: but I omit the folly, to ſay ſomewhat briefly of the fraud.

38. You ſee, he ſayth, that *Lucilla* vſed to kiſſe the Reliques of a Martyr euery morning, before ſhe receaued the Bleſſed

Sacrament of the Euchariſt, and he vrgeth it very much againſt me, becauſe I am, as he ſayth, *for kiſſing Reliques very definitiuely*. The truth is, that *Optatus* layth, that *Lucilla* (who was a moſt wicked Schiſmatike, and therfore like inough to ſwarue alſo from the cuſtoms of true Catholiks in many things) vſed alwayes before ſhe communicated, to kiſſe a bon of a dead man, which no doubt as ſhe vſed it, was a moſt ridiculous, and ſuperſtitious ceremony, & was taught her by *Donatus* the firſt Author of the *Donatiſtes* ſchiſme and hereſy, of whome we read in *Balſamons* Commentary vpon the Councell of *Carthage cap.* 61. that he did hould, and teach that no man could be partaker of the diuine Myſteries, except he firſt held a bone in his hand, and ſaluted it; which doctrine of his ſhe vndoubtedly practiſed before ſhe communicated, in kiſſing the bone of ſome dead man, whome the Donatiſts held for a Martyr, though perhaps he was none, at leaſt *nondum vindicati*, ſayth *Optatus*, not ſo approued to be.

39. Therefore this being a moſt ſuperſtitious act, it was worthily noted, and deryded by *Optatus*; but what proueth this againſt the kiſſing of Reliques? Yes ſayth *M. Collins*, for if it be lawfull to kiſſe them, why

why not alſo to begin the Communion with ſuch a ſeruice? Wherto I anſwere, that albeit there is no doubt, but that we may lawfully kiſſe Reliques before we cõmunicate, yet to thinke that the worthy receauing of the diuine miſteryes depẽdeth thereon (as no doubt ſhe did, according to the doctrine of her Maiſter *Donatus*) is, not only ridiculous, and ſuperſtitious, but alſo impious; as the like may alſo be ſayd of other good works, if they ſhould be done in the ſame manner.

40. As for example, if any man would not otherwayes receaue the bleſſed Sacrament, except he had firſt giuen almes, with this cõceit that the worthy receauing therof depẽded vpon the giuing of that almes, this act no doubt ſhould be ſuperſtitious, and vnlawfull: ſo as *M. Collins* hath heerein notably peruerted the ſenſe and meaning of *Optatus*, to the end he might ſay ſomewhat with more ſhew of probability againſt the kiſſing of Reliques; becauſe I do approue the ſame in the 9. Chapter of my Adioynder *num.* 24. vpon occaſion of certaine obiections, which *Vigilantius* made to Catholiks in *S. Hieromes* tyme, ſaying thus: *We ſee you* (ſayth *Vigilantius*) *according to the cuſtome of the Gentills &c. euery where kiſſe, and adore,*

dore, I know not what little duſt carryed in a little veſſell, and lapt in a pretious linnen cloath. Thus wrote *Vigilantius*. Whereupon I noted, that it appeared euidently by the obiection of *Vigilantius*, that the common cuſtome of the faythfull was at that tyme to do corporall reuerence to Reliques, not only by kiſſing them, but alſo by inclyning, or bowing downe the body vnto them, which the word *adoration* ſignifyeth, and *S. Hierome* denyeth it not, though he denyeth the inference of Idolatry, that *Vigilantius* made theron.

41. Thus indeed I ſaid then in the 24. number now cyted by M. *Collins*, out of tyme, and place; for where I ſayd it, he paſſed it ouer with ſilence, becauſe he durſt not vndertake to anſwere that which I alleadged togeather with it out of *S. Hierome* againſt *Vigilantius* cõcerning the worſhip of Reliques, & therfore he fraudulently diſſebled the whole, as you ſaw before in the the laſt *Chapter num.* 29. 30. & 35. Neither doth he tell heer what I ſayd in particuler concerning the kiſſing of reliques, but only ſayth in generall tearmes, that *I am for the kiſſing of Reliques difinittuely in the* 24. *numb.*

42. And much leſſe will he ſeeme to remember what I alleadged to the ſame purpoſe

purpoſe in the ſeauenth Chapter of my Adioynder *num.* 9. out of *S. Gregory Niſſen*, who in his oration vpon *S. Theodore* the Martyr ſpeaking of the feruent deuotion of the people in ſeeking to approach to the tomb of that holy Martyr, appealeth to their owne experience, and knowledge, how happy they did thinke themſelues, when they could haue the good fortune to touch his Reliques, and how they imbraced, & kiſſed them, & applyed them to their eyes, eares, and all the inſtruments of their ſenſes, to all which *M. Collins* had not a word to ſay, where I alleadged it, but did let it ſlip without anſwere, togeather with the whole place of *S. Gregory Niſſen*; and now belike he thinketh he hath ſufficiently confuted it by this example, which neuertheleſſe you ſee doth make no more againſt the kiſſing of Reliques, then againſt any other good worke, done in the ſame manner and vpon the like conſideration.

43. Yea but *Optatus*, as M. *Collins* ſayth, *miſlikes this doting on martyrs reliques, though true Martyrs*; ſo indeed ſayth M. *Collins*, and affirmeth alſo that the place ſheweth it; wherein he belyeth *Optatus* manifeſtly, who blameth *Lucilla* only becauſe ſhe did *præponere calici ſalutarios cuiuſdã hominis mortui, & ſi Martyris*

tyrus, sed necdum vindicati, that is to say, she preferred before the holy cup, the bone of a certaine dead man, who if he were a Martyr, yet was not approued so to be; wherupon it may well be gathered that *Optatus* accused her, to valew and esteeme more the kissing of that bone, then the holy Communion; and that he signifyed the same by the word *præponere*, which doth commonly signify to preferre in worth or dignity; which also is the more probable in this place, because so the sense is cõforme to the foresayd doctrine of her Maister *Donatus*, who placed the fruit of receauing the holy misteryes in that, or such a Ceremony.

44. And albeit *præponere* should be taken only to set before in order or place, as that she did it first, before she communicated, yet it maketh nothing for *M. Collins*, seeing that *Optatus* doth not speake at all of a true approued Martyr, but only giueth to vnderstand, that her fault was the greater, because she vsed that ceremõy to a bone of one that either was no Martyr, or at least not receaued, and approued for a Martyr; as who would say, that her superstition had beene yet more tollerable if she had done it to a Relique of a true, and vnapproued Martyr. And therefore *M. Collins* hath not only

only notably peruerted the meaning and ſenſe of *Optatus*; but alſo belyed his text, affirming that this place ſheweth that he miſliketh the *kiſſing of true Martyrs reliques*, when neuertheles he doth not ſpeake of a true Martyr, but only of a dead man (as he calleth him) who was eyther no Martyr, or at leaſt an vncertaine Martyr, not receaued and approued to be honoured in the Church.

45. I omit his notable folly, in asking by the way, whether he may not ſay of our martyrs both ancient, and moderne, as *Optatus* ſayd of *Lacilla's* martyr, to wit, *ſitamen martyres*, for howſoeuer it may pleaſe him to cal in queſtiõ our modern matyrs, yet I ſee not why he ſhould doubt of our ancient Martyrs, ſeeing we haue no other ancient martyrs thẽ ſuch as all the Church alloweth aſwell as we, and of whoſe Martyrdome no true Chriſtian hath hitherto doubted: but I ſay, I omit this for a foolery, not worthy of further examination, that I may enlarge my ſelf ſomewhat (as I ſhalbe forced to do) to diſcouer his notable fallehood in an obiection which he maketh out of *S. Gregory lib. 3. Regiſtr. Ep. ad Conſtant. Auguſt.* Thus then he ſaith of *S. Gregory.*

« 46. *It amazed him to heare that dead bodyes*
« *should be digged vp againe* or, as the fashi-
« on before had beene (*S. Augustine* so wit-
« nessing, *S. Hierome*, and diuers more) that
« the fragments of Martyrs should be carry-
« ed vp and downe, vnder pretence of deuo-
« tion, but indeed for sale, or for gaze of
« idle people. Thus saith *M. Collins* of *S. Grego-*
ry, and by the way also of *S. Augustine*, and
S. Hierome with diuers more. And therefore
first to speake of that which he alleadgeth
out of *S. Gregory*, it is very true, that S. *Gre-*
gory sayth, in that epistle; that he won-
dred much at a custome which he heard
was in *Greece* (although he could scant
beleeue it) to take vp the bones of Saints.
And the cause of this his wonder was, for
that certayn greeke monks who had been
at *Rome* 2. yeares before, digged vp in the
night dead mens bodyes in a feild neere to
S. Pauls Church, and hid the bones thereof
vntill they should depart, and being exa-
mined after to what end they did it, they
confessed, that they meant to carry them to
Greece at their returne for the reliques of
Saints. Wherupon *S. Gregory* saith, that he
became more doubtful thē before, whether
it was true, which was reported, that the
Greekes did indeed take vp the bones of
Saints

Saints, or that the report only grew of the impoſture of ſuch as the aforeſaid monks, who meant to haue giuen abroad the bones of ordinary dead men, for the true bones, and reliques of Saints.

47. To this effect doth *S. Gregory* ſpeak of this matter, worthily diſlyking, and reprehending that abuſe of the *Grecians* (if it were true) that the bones of Saints ſhould be ordinarily taken vp, and diſtributed abroad at euery mans pleaſure, which muſt needes open the way to a farre greater abuſe, and giue occaſion to euill diſpoſed perſons, to deceiue the people with counterfayt, and falſe reliques, in which reſpect it is not conuenient, neyther euer was permitted in the Roman Church, that the tombes or graues of Saints ſhould be opened, nor their reliques taken out, without iuſt cauſe, and the licence of the Biſhops, or other Eccleſiaſticall magiſtrates; therefore that which *S. Gregory* miſliked, and reproued cõcerning the digging vp of Sains bones, was no other, but the ordinary cuſtome of it, without the licence and warrant of Superiors, and without ſome iuſt occaſion; for *S. Gregory* was ſo far frõ diſallowing it, when it was done vpon vrgent, and iuſt cauſe, with the leaue of Supe-

Superiors, that he practiſed the ſame himſelf, both giuing leaue to others to do it, and ſending holy reliques himſelfe to dyuers perſons and places.

48. This appeareth in diuers epiſtles of his, as in the 11. Epiſtle of his ſeauenth booke *Indict.* 2. wherein he gaue order to ſeauen Biſhops to giue ſatisfaction to a noble man called *George*, who had required leaue of him to haue ſome Reliques of ſuch holy Martyrs as were buryed in their dioceſſes, with promiſe to build a Church in their honour, at his owne charges; alſo *ep.* 73. *lib.* 9. *Indict.* 4. he gaue the like order to the Biſhop of *Hidruntum*, to giue ſome Reliques of the body of S. *Leontius* (which was buryed in his dioceſſe) to the Abbot of the Monaſtery of S. *Leontius*, becauſe certain Reliques of the ſayd Saint had been ſtolne out of that Monaſtery. Alſo *epiſt.* 50. *l* 5. *Indict.* 14. he wrote to *Palladius* Biſhop of *Xaintonges* in *France*, that he ſent him the reliques of *S. Peter*, *S. Paul*, *S. Laurence*, and *S. Pancrace*, becauſe the ſayd Biſhop had built a Church and altars in honour of them.

49. In like manner *ep.* 31. *lib.* 12. *Indict.* 7. it appeareth that S. *Auguſtine* our Apoſtle being in England, and finding that the people were perſwaded, that the body of S. *Sixtus*

Sixtus the Martyr was there (which he thought altogeather vnprobable) required of Pope *Gregory* to ſend him ſome vndoubted reliques of *S. Sixtus*, which he did with this charge, that if there were no miracles don at that body, which was there honoured for a Martyrs body, neither yet that any of the ancienter ſort could teſtify that they had heard of his martyrdome by their parents, then the place where the body lay ſhould be ſtopped vp, & the reliques which he ſent, ſhould be placed a part by themſelues, *Nec permittatur populus*, ſayth he, *certũ deſerere, & incertum venerari; & let not the people be ſuffered to leaue that which is certaine, to worship that which is vncertaine*. Thus ſayth *S. Gregory* to *S. Auguſtine* the firſt Apoſtle of our Engliſh nation, by whom we were conuerted from Paganiſme to the Chriſtian fayth.

50. And this I wiſh M. *Collins* to note for three cauſes: the firſt, that he may ſee S. *Gregoryes* practiſe of ſending reliques, ſo far as from *Rome* to *England*, to be there held in veneration: the ſecond, that he may alſo obſerue what care as well S. *Gregory* as S. *Auguſtin* had to preſerue the people from the worſhipping of falſe Reliques, which care is ſtill had in the Catholike Church, as ſhal appeare after a whyle: the third, that we receaued

receaued in our Countrey the doctrine, and practise of worshipping holy Reliques, together with the knowledge of Christ, and the first rudiments of our Christian fayth, now more then a thousand yeares ago.

51. And he that desireth to see more aboundant testimony of S. *Gregoryes* fayth, & practise, concerning this point, let him read his *Epistle* 51. *lib.* 5. *Indict.* 14. *ep.* 12. *lib.* 7. *Indict.* 2. *ep.* 86. 87. *&* 88. *lib.* 7. *Indict.* 2. *& epist.* 62. *lib.* 8. *Indict.* 3. to omit diuers others, by all which it appeareth, that either he himselfe translated and sent Reliques, or els gaue leaue to others to translate or send them for the dedication, and consecration of Oratoryes, or Churches, with order that they should be layd vp, and kept *cum reuerentia, & debito honore*, with reuerence, & due honour, as he wrote to *Brunechilda* Queene of *France* concerning the Reliques of S. *Peter*, and *S. Paul*, which he sent her at her request. And this custome of dedicating, or consecrating Churches with the Reliques of Saints, was obserued not only in S. *Gregoryes* tyme (as it hath beene euer since) but in the tyme also of S. *Ambrose*, who sent part of the reliques of *SS. Gerua-sius* and *Protasius* to diuers of his friends abroad, by the occasion whereof Churches

were

were built, & dedicated to thoſe Saints in diuers Countryes, as I haue ſignifyed before.

52. But to ſhew the extraordinary reſpect, reuerence, and deuotion which S. *Gregory* bare, and thought to be due to holy reliques, there can be no greater teſtimony then that very Epiſtle of his to *Conſtantia* the Empreſſe, out of which Maiſter *Collins* hath picked this ſcrapp, whereof I haue hither to treated; and therefore, to the end you may ſee his bad Conſcience, and wilfull blyndenes, I will take a little paynes to giue you the ſubſtance of the whole. This Empreſſe being to build a Church in the honour of *S. Paul*, wrote to *S. Gregory* to ſend her his head, or els ſome part of his body, to which he anſwered, that he neicould nor durſt do it, whereof he gaue this reaſon; becauſe (ſaith he) *the bodyes of* S. Peter, *and* S. Paul *the Apoſtles do shyne with ſo many miracles, & terrours in their Churches, that none can come ſo much as to pray there, without great feare*; and of this he giueth diuers examples; firſt of his predeceſſour, who going about to chaunge the ſyluer which was ouer the moſt holy body of S. *Peter* (at the leaſt 15. foote from it) was not a little terrifyed with a ſigne or miraculous ſight

which

which appeared vnto him. *Sed & ego* (sayth he) *aliquid similiter &c.* *And I also was desirous to mend some thing about the most sacred body of S. Paul, and for that it was necessary to digge somewhat deep neere vnto the tombe; he who had charge of the place, found there certaine bones somewhat separate from the tomb, and because he presumed to take them vp, and to remoue them to another place, he dyed suddenly, besydes that other dolefull signes, or spectacles also appeared there.* Thus sayth *S. Gregory* of his owne experience.

53. And hauing after related the like miraculous punishment inflicted by Almighty God vpon diuers who presuming to see the body of S. *Laurence*, died all with in tenne dayes after, he addeth, that the custome was at *Rome*, when reliques were to be giuē, not to touch the Saints bodyes, but only to apply a handkerchiffe therto, and to keepe yt, *cum debita veneratione*, with due veneration, in the Church which was to be dedicated, *Et tantæ* (saith *S. Gregory*) *per hoc ibidem virtutes fiunt, ac si illuc illorum corpora specialiter deferantur*; *and as great miracles are done thereby, as if the Saints bodyes were speically carryed thither*; *whereupon it happned* (saith he also further) *that in the tyme of*
« *Pope Leo* of happy memory (as we haue receiued by tradition from our fore fathers) he
« did

did cut in ſunder ſuch a hand-cherchiffe with a payre of Cyzers for the ſatisfactiō of certaine Grecians who doubted of ſuch reliques, and there iſſued bloud out of it; for amongſt the Romans, & in all the Eaſt parts, it is held to be altogeather intollerable, and ſacrilegious to touch the bodyes of Saints; and if any preſume to do it, *Certum eſt, quia hæc temeritas impunita nullo modo remanebit: it is certaine that their temerity ſhall not remaine vnpunished.*

54. Thus ſayth S. *Gregory*, and concludeth vpon theſe premiſſes, that he therfore meruaileth very much, and can ſcantly belieue it, that the Grecians had ſuch a cuſtome as was reported, to take vp the bones of Saints; and then vpon this occaſion he recounteth that which I haue layd downe before, concerning the Greeke Monkes, who digged vp dead mens bones to carry into *Greece* for reliques. By all which it is euident, that albeit he blameth and greatly diſliketh the abuſe of the ſayd Greeke Monks (which indeed was deteſtable, and therefore worthy to be blamed, & ſeuerely puniſhed) yet he acknowledgeth ſo manifeſtly the honour due to reliques, that if M. *Collins* did read the Epiſtle it ſelfe (and not take the obiection out of ſome

other mans note-booke without seeing the circumstances) he sheweth himselfe to a a man of no conscience, or honesty, to obiect it against the veneration of reliques, seeing it doth so testify, and proue the holynes of them, that it may rather terrify any man from touching them, for the reuerent respect due vnto them, then moue him to reiect or disesteeme them.

55. But *M. Collins* will say perhaps, that he alleadgeth this to prooue two thinges, the one, *That the fragments of Martyrs are not to be carryed vp & downe vnder pretence of deuotion, for sale, or for gaze of idle people* (for so indeed he sayth;) the other, *that dead bodyes should not be digged vp againe, or translated*: both which points, he will say this Epistle proueth directly; whereto I answere, that if he did acknowledge the truth of *S. Gregoryes* doctrine in this Epistle, concerning the veneration of holy reliques, he might with more reason alleadge this other, as he doth; to proue that they should not be translated or digged vp; but seeing he maketh vse of this only, which may seeme to serue his purpose; and not only condemneth the other, but also craftily concealeth it (to make his Reader belieue, that *S. Gregory* disaloweth the diggingvp of Saints bones,

because

becauſe he condemneth the veneration of them) this, I ſay, is an intollerable fraud, and much the more becauſe the circumſtãces (which he fraudulently diſſembleth) being conſidered, do plainely ſhew, that al that which he alleadgeth is nothing to the purpoſe.

56. For as for the firſt of the two points for which he produceth this teſtimony (to wit to proue that the reliques of Martyrs, are not to be carryed about for ſale vnder pretence of deuotion) it maketh nothing at all againſt vs, who condemne the ſame as much, or more then he, as he may ſee by the Canons of the Catholike Church, namely the 62. Canon of the great Councell of *Lateran*, where it is expreſly forbidden to ſell holy reliques, as alſo to expoſe new reliques to veneration except they be firſt approued by the Authority of the Pope. And this is alſo expreſly noted by all the Canoniſts, as may be ſeene in *Panormit. cap. Cum ex eo num.* 1. *Rub. de reliquijs & vener. Hoſtien. lib* 3. *Rubr. de reliquijs.* Sylueſt. *verb. Reliquiæ.* & to omit others, *Nauar. in ſum. cap.* 17. *num.* 169.

57. Finally the Councel of *Trent* hath had ſuch care to preuent, and remedy all ſuch abuſes concerning holy reliques, that

they haue giuen very ſtrict charg & cõmãdement *ſeſſ.* 25. to all Biſhops to vſe all diligence to that end, and in queſtions, or caſes of doubt or difficulty to vſe the mature aduiſe, not only of Deuines, but alſo (if need require) of the Metropolitans and Prouinciall Councells, and yet ſo, that no new thing, or cuſtome that hath not beene vſed in the Church before ſhalbe introduced without the conſent of the Sea Apoſtolik: ſuch care hath the Catholike Church to auoyd all inconueniences, & abuſes which may ariſe either by the inordinate zeale of ignorant people, or by the malice of wicked men. And therefore if M. *Collins* will condemne the vſe and worſhip of holy reliques, becauſe they haue beene, or may be abuſed, he ſheweth himſelfe to be very abſurd, and ſottiſh; for he may by the ſame reaſon condemne whatſoeuer is good, and holy in the Church of God; for there is nothing which is vſed, but it may be, & hath been at one tyme or other abuſed. And this ſhall ſuffice for this point.

58. As for the other point which *M. Collins* ſeeketh to proue by this epiſtle (to wit that the bones of Saints, are not to be digged vp or tranſlated) it is to be vnderſtood, that *S. Gregory* affirmeth it ſpecially concerning thoſe

thoſe bodyes of the Apoſtles *S. Peter*, and *S. Paul*, and of *S. Laurence*, becauſe Almighty God had ſhewed by euident ſignes, and miracles, that it was not his will they ſhould be remoued or touched, as you haue heard, which *S. Gregory* ſheweth alſo afterwardes more manifeſtly, ſaying; that very many Chriſtians came to *Rome* from the Eaſts parts (when the Apoſtles were martyred) to demand their bodyes, as of their Citizens, or Countreymen, and that going to the place where they were buryed called *Catacumbas*, two myles out of *Rome*, they vſed al their endeauour to carry them away, and that they were ſo terrifyed with extraordinary thunder, and lightning, that they gaue it ouer, and preſumed not to attempt it further; whereupon (ſayth *S. Gregory*) *Exuntes Romani, eorum corpora qui hoc ex Domini pietate meruerunt, leuauerunt, & in locis quibus nunc condita ſunt, poſuerunt*, The Romans who deſerued it through our Lords piety, went forth, and tooke vp their bodyes, and placed them wher they are now buryed. Thus ſayth *S. Gregory*.

59. Wherin it is to be noted, that thoſe holy bodyes being firſt buryed in *Catacumbas*, two myles out of *Rome*, were taken vp, and tranſlated from thence into *Rome* by the

Romans, which could not haue beene lawfully done, if it were absolutly vnlawful to take vp and translate Saints bodyes. But afterwards when Almighty God had shewed euidently that it was his holy will and pleasure, that they should not only remain in *Rome*, but also be vnseene and vntouched (in respect of the great veneration wherein he would haue them to be held) *S. Gregory* had great reason to feare Gods punishmẽt, in case he should suffer them to be touched or seene, as King *Dauid* feared with like reason to touch the *Arke*, or to bring it into his Citty, after that *Oza* was strocken with sudden death for staying it, and houlding it vp when it was like to fall 2. *Reg.* 6. And therefore *S. Gregory* refused in like manner to send to the Empresse the napkin (wherin *S. Paules* head was wrapped) saying to her thus: *Sudarium quod similiter transmitti iussisti &c.* The winding-sheet which you also cõmand to be sent you, is with his body; and as the body may not be approached, so neither may the sayd sheet be touched: but because the religious desire of so Gratious a Lady ought not to be frustrated, I wil with speed send you some part of the chaynes, which the holy Apostle *S. Paul* bare vpon his neck, and handes (by the which many mira-

miracles are shewed) if I can get from them any part thereof with a fyle; for it falleth out often that when many come, and demand some benediction from those chayns (by hauing some little part of the filings of them) the Priest standeth by with the fyle; and for some of those who demaund it, some litle is easily and speedily filed of; but for some others, nothing at all can be gotten from the chaynes, though they be fyled neuer so long.

60. Thus sayth *S. Gregory*; and with this he endeth his Epistle, hauing recounted as you see, so many stupendious thinges, to shew the great respect, and honour due to holy Reliques, that Maister *Collins* may be thought no lesse sensles then shameles to produce this Epistle, or any thing in it, against the veneration of them, especially, seeing that which *S. Gregory* sayth also in general (touching his mislike of the taking vp of Saints bones) tendeth only to the greater honour of them, his meaning being no other (as I haue declared before *num* 42.) but that they should not be taken vp (in respect of the reuerence due vnto them) without iust cause, and leaue of Superiours which is alwayes iustly graunted, when it may be to the greater glory of God, and of

his Saints, in which case *S. Gregory* himself practised it, as you haue seene in the examples alleadged before out of his owne Epistles in this Chapter, *num.* 48. 49. & 51.

61. Whereby it appeareth that albeit he neither would, nor durst cõsent that the bodyes of *S. Peter*, *S. Paul*, or *S. Laurence* shold be taken vp, or any reliques taken from the (by reason of the manifest demonstration, which Almighty God had shewed of his wil, that they should not be so much as touched or seene) yet he gaue leaue that Reliques should be taken from the bodyes of other Saintes, for the dedication of new Churches, and Altars, and other iust respects; yea, and he himselfe sent also to others abroad reliques euen of *S. Peter*, *S. Paul* and *S. Laurence*; such reliques, I meane, as were already separated from their bodyes and had beene in former tymes reserued, as it appeareth in his Epistle to *Palladius* cyted before *num.* 48. as also in his Epistle to *Brunechilda* Queen of *France num.* 51. and the same is in like mãner euident inough euen in this Epistle to the Empresse: for althogh he denyed to send her *S. Pauls* head, or the linnen cloath wherin the same was wrapped (for the reason before declared) yet he promised to send her some of the fylings of his

his chayns, which were kept ſeparate from his body; ſo as there can be no doubt of S. *Gregoryes* beliefe, and doctrine concerning the vſe and veneration of holy reliques; but it may well be doubted, whether *M. Collins* hath any ſparke of ſhame or honeſty in him, who ſeeing ſuch aboundant teſtimony in S. *Gregoryes* Epiſtles of the reuerent reſpect and honour which he bare to holy Reliques, doth neuertheleſſe wittingly & willfully abuſe his authority againſt them; and no meruaile, ſeeing he doth the like with *S. Ambroſe, S. Auguſtine, S. Hierome*, and *S. Chryſoſtome*, alleadging them againſt the tranſlation, and veneration of holy reliques, when they, as you haue already ſeen do all of them clearely teſtify and approue the practiſe thereof.

62. This being ſo, what need I trouble my ſelfe, and my Reader, with any other anſwere to his *Parentheſis* cõcerning *S. Auguſtine*, and *S. Hierome*, who, he ſayth, do witneſſe, *that the fashion was before S.* Gregoryes *tyme, to carry fragments of Martyrs vp and downe for ſale?* For is it not euident by the premiſſes, that both *S. Auguſtine*, and *S. Hierome* did highly approue the ſolemne, and deuout tranſlation of holy Reliques? With what face thẽ, doth this brazẽ-faced fellow

obiect against vs, their dislike, and reproof of the abuse of holy reliques, which we also condēne no lesse thē they, punishing the delinquents, when occasion requireth? But because he setteth downe in his margent these wordes of *S. Augustine: Noui multos sepulchrorum adoratores &c.* I know there are many that do adore sepulchers &c. and addeth also afterwardes, a testimony of *Gregorius Turonensis*, touching one that had a satchel of Rats bones, and Rootes, and teeth of Moales, and the fat of Bears, which he distributed to the people for reliques; *S. Augustine* himselfe shall answere M. *Collins* for both in the same place, where he hath the words obiected by M. *Collins*, to wit, in his first Booke *de moribus Ecclesiæ Catholicæ cap.* 34.

63. But first it is to be vnderstood, that the *Manicheans* in those dayes obiected against the Catholiques (as *M. Collins* doth now) aswell certaine abuses of ignorant, and superstitious men, as the bad liues of some others, and among other things, that there were some who adored the tombes of Martyrs (eyther with diuyne honour, or with some superstitious Ceremonies, in which respect they called them, *sepulchrorum adoratores*) which *S. Augustine* acknowledgeth to be true, and therfore answereth them,

them, that they ſhould not obiect vnto him ſuch as profeſſe the Chriſtian religiō, and eyther do not knowe the force of their profeſſion, or doe not practiſe it; neither yet that they ſhould obiect a Company of ignorant men, who eyther are ſuperſtitious in religion it ſelf, or ſo giuen ouer to their luſt, and pleaſure, that they forget, what they haue promiſed to God. And he ſayth further to the Manichees thus; *It is no meruaile, that in ſuch multitudes of people (as profeſſe the Chriſtian religion) there want not ſome, by whoſe bad lyues you may deceaue the vnwary, and auert them from the ſaluation which they may haue by the Catholique faith &c.* Nunc autem illud vos admoneo &c. *but now I do admonish or aduiſe you of this, viz. to leaue your rayling vpon the Catholike Church blaming the manners of men, whom the Church it ſelfe condemneth, and dayly laboureth to correct and reforme as bad Children.* Thus ſayth *S. Auguſtine* to the *Manichees*; and ſo ſay I to *M. Collins*, to make him capable, if it may be, that neither the abuſe of ſome Catholiques in the exerciſe or practiſe of religion, neither yet the bad liues of ſome others can preiudice the integrity, and purity of the Catholique fayth, and doctryne; and ſo he himſelfe and his fellowes would quickly tell vs, if we ſhould obiect againſt them,

them, the mõſtrous bad liues of their Miniſters (manifeſt to all England at the publicke Aſſiſes, and Seſſions) and the manifold abuſes committed by diuers of them in the exerciſe of their function, and miniſtery.

64. Therefore whereas he obiecteth againſt vs the foreſayd abuſes of reliques, reproued by foure auncient Fathers, (*S. Auguſtine, S. Hierome, S. Gregory* the great, & *S. Gregory* Biſhop of *Towers*) we require of him, that as we condemne the ſame abuſes with thoſe Fathers; ſo alſo he will acknowledge and approue with them and vs, the veneration of holy reliques, which they acknowledg and approue as you haue ſeene already in three of them, that is to ſay, in Saint *Hierome*, Saint *Auguſtine*, and Saint *Gregory* the great. And the ſame is no leſſe euident in the fourth, to wit, in Saint *Gregory* Biſhop of *Towers*, who hath writtẽ two notable books *de gloria Martyrũ*, and *de gloria Confeſſorum*; the ſubſtance whereof is nothing els, but a relation of manifeſt miracles done at the Tombes, or by the reliques of Martyrs and Confeſſors, vpon ſuch as with deuotion, and reuerence had recourſe vnto them.

65. Therefore a man may wonder at the

the impudency of this fellow, who is not ashamed to make this holy father an abettour of his impiety in impugning holy reliques, only because he doth with detestatiō recount the history of a sacrilegious Nigromācer, who deceiued deuout people with counterfait, and false reliques; in which story neuertheless there is most euident testimony aswell of the Authors reuerent respect and deuotion to holy reliques, as also of the praictise of the Church in the veneration of them which I omit for breuityes sake. And therefore whereas *M. Collins* concludeth his marginall note cō-cerning the testimony of this Father, with this question, *Is it not pitty, that we Englishmen will not traffike with the Iesuits for such ghostly cō-modityes* (meaning rats bones, the teeth of moales, & such like;) I would gladly know of *M. Collins* what Iesuits (yea or what other Catholique man in this age) he can name that hath euer made traffick with such wares; & if he cannot name any (whereof I am well assured) then I may well aske him, whether it is not great pitty, and shame, that Englishmen should haue such pastors of their soules, such preachers, teachers, and writers, as make no conscience to lye, slaunder, and backbite, *quorum os maledi-*

maledictione, & amaritudine plenum est. psal. 13. whose mouth is full of malediction and bitternesse; whose throate is *sepulchrum patens*, an open Sepulcher; and the venime of *Aspis* is vnder their lyps; yea, *& veloces pedes eorum ad effundendum sanguinem*, their feet are swift to spill bloud, as wee find by experience when we fall into their fingers: but God forgiue them, and send them more Charity, and the light of his grace.

66. There followeth in M. *Collins* a place out of *Origen contra Celsum lib.* 8. which he sayth he had omitted, so as it seemed to him to be of such importance, that it might not be passed ouer with silence. *VVe haue learned*, saith *Origen*, *to recommend honorably to the graue the instruments of the soule reasonable*, that is, (sayth *M. Collins*) *the bodyes of men, and the members thereof: Therefore not to make reliques of them*. So he; which he might very well haue still omitted, and kept in store, vntill he had met with some man, who would deny that dead men should be buryed, which we do not; for we do bury not only euery dead man (houlding it for a great worke of Charity) but also the holyest men, albeyt we do also afterwards honour theyr tombs, bodyes, and reliques when Almighty God hath giuen vndoubted

ted testimony of their sanctity, by miracls, or by the iudgment of the Church; yea and sometymes we take them vp agayn, & translate them with greater honour, and solemnity, for Gods greater glory, and theyrs; so as we do thē honour in burying of them, and more honour in translating them, as it is euident in the examples of the Saints before mentioned; to wit, the Apostles *S. Peter*, *S. Paul*, *S. Andrew*, *S. Luke*, *S. Tymothy*, *Samuel* the prophet, *S. Ignatius*, *S. Babylas*, *S. Geruase*, and *Protase*, who were buryed honourably by the Christians then liuing, and translated after with farre greater honour to God, and them. And therefore M. *Collins* his argument out of *Origen* is such a silly one, as that he might very well haue omitted it, and I also haue let it passe for one of his ordinary fooleryes, but that I note in it the same fraud that he vsed before in the like places of *S. Ambrose*, whereby he chaunged the state of the question from Saints (of whom we speak) to ordinary dead men, of whom *Origen*, & *S. Ambrose* speake; for of them there is to be had farre different considerations, as I haue declared before.

67. Next after this, he addeth two other exampls against Reliques out of *Victor Vti-*

« *Vticensis de persecutione Vandalica lib.*1. The first « of *Armogastes*, sayth he, *a godly Christian who* « *desired Fælix* (another of the profession) *sepe-* « *liri sub arbore siliquæ*, i. that being dead, he « might be buryed vnder a homely tree (if « a tree) not with triumph, and fauour, or « solemnity. So he. And then addeth further thus: *As for the Sarcophagus* which appeared, « as it were by miracle, in the place by him « allotted for his buryall, I impute that to « the satisfaction of his godly desire, about a « quicke consumption or turning into no- « thing, then which nothing can be more repugnant to your ceremony of Reliques. Thus sayth M. *Collins*, telling vs a tale of a tub, speaking of a *Sarcophagus*, so obscurely, that no man who hath not read the history can tell what it meaneth. Therfore that you may vnderstand the whole, and see his fraud withall, I will briefly relate the matter as it passed.

68. This *Armogastes* hauing beene many wayes extremely tormented by the *Vandalls* for the Catholik fayth, and hauing endured the same with inuincible courage, and constancy, was at length made to keep Cattle neere to *Carthage*, & hauing after a whyle a reuelation from Almighty of his death, to succeed within few dayes, he

most

moſt earneſtly intreated a friend of his called *Felix* (who did often viſit him) to bury him vnder a tree, when he ſhould be dead; which *Felix* denyed to graunt him a long tyme, telling him that he ſhould be buryed in a Church *cum triumpho & gratia*, that is to ſay with triumph and ſolemnity, as was conuenient.

69. Neuertheleſſe in the end being charged deeply by him in conſcience as he would anſwere it before God, he promiſed him to ſatisfy his deſire. Within a few dayes after *Armogaſtes* dyed, and *Felix* meaning to performe his promiſe, digged with great difficulty, through the rootes of the Tree, *Et tandem* (ſayth *Victor*) *abſciſſis radicibus, multò altiùs terram cauans, inuenit Sarcophagum ſplendidiſſimi marmoris præparatum, qualem fortè nullus omnino habuit Regum*: And at length digging much deeper, and the roots of the Tree being cut away, he found a Tombe of moſt bright ſhining Marble ready made, ſuch a one as perhaps neuer any King had the like. Thus ſayth *Victor*.

70. Now good Reader, I leaue it to thy iudgment, whether any thing can be iuſtly picked out of this hiſtory againſt reliques; or rather whether the contrary may not be gathered thereof, ſeeing it appeareth

thereby, how much Almighty God honored the dead body of this his seruant, for the which he miraculously prepared so rich and magnificent a sepulcher. And whereas *M. Collins* vrgeth two points therein for his purpose: the one, that *Armogastes* would be buryed simply vnder a homely tree, not *cum triumpho & gratia*, not with fauour, and solemnity: and the other, that he desired a quicke consumption, which sayth *M. Collins* is most repugnant *to your ceremony of Reliques*, he is most ridiculous in both, and in the later not ōly ridiculous, but also fraudulēt. I say ridiculous, because the contrary of that which he supposeth doth rather follow thereof.

71. For what can be gathered of eyther of both, but that *Armogastes* was so hūble, that he esteemed himself vnworthy of all honour, & respect, or so much as of any memory amongst men, which made him most honourable, and glorious in the sight of God, according to the saying of our Sauiour, *qui se humiliat, exaltabitur*, and therfore this humility was so farre from hindring his desert to be honoured after his death, that being testifyed by Almighty God, with the honour of such a miraculous buriall, it made his very memory and reliques much

much more venerable and honourable; besides that, what a silly fellow is *M. Collins* to think that any holy mã doth esteem himself worthy to be held for a Saint, or his body, and reliques worthy of worship after his death, which only conceit might suffice to depriue him of Gods fauour, and grace, & consequently of eternall blisse. Wil he then argue thus; *Armogastes* desired a homely burial, and to be quickly consumed; *Ergo* there ought to be no Reliques of him or of any els? Or therefore reliques are not to be worshipped? Who seeth not the absurdity of these consequents? Seeing that which may be inferred vpon those premisses, is this, that he himselfe desired out of his humility that there should be no reliques, nor further memory of him, which as I haue sayd, did greatly increase his merit, and make him much more worthy of honour.

72. But if I should aske *M. Collins* where he hath found that *Armogastes* desired to be quickly consumed to nothing, he would tell me (no doubt) that he found it in the *Sarcophagus*, which *Falix* found by digging vnder the tree, because *Plyny* telleth of a kind of stone found at a Citty called *Assus*, neere to *Troy* in *Phrygia*, the property wherof is to consume dead bodyes, all but the

teeth, within fourty dayes, which stone is therfore called *Sarcophagus* in Greek compounded of σὰρξ flesh, and φαγεῖν to eate; so as *M. Collins* must by this meanes imagine that *Armogastes* knowing by reuelation, not onely that there was a tombe vnder that Tree, where he desired to be buryed, but also that it was made of that stone, ordayned to be buryed there, to the end he might be presently consumed, and nothing left of him to make reliques off.

73. Neuertheless if we should graunt all this to be true, the matter would not not be altogeather cleare; for so *Armogastes* must also know (if he knew the property of that stone by reuelation) that his teeth would remaine vnconsumed, and in danger to be made reliques, whereby his desire of a totall consumption should not be satisfyed, nor *M. Collins* his argument against reliques, proued altogeather so sound as he would haue it. But truely, albeit I cannot but cõmend him for his fine deuise, shewing his pretty wit, and that he hath some smacke aswell in *Grammer*, as in *Plynyes* naturall history; yet I must needs condemne him of no small fraud, in that he wresteth the sense of the word *Sarcophagus* from the common vse thereof, to a particuler sense

to

to wit, to one kind of tombe, made only of that ſtone, which the very wordes of the Author, and the circumſtances doe contradict; for as for the common vſe thereof in Greeke or Latin, I report me to the Dictionaryes of either language, as to *Henricus Stephanus*, and to *Scapula* for the *Greeke*, who do expound σαρκοφάγος, as it is an adiectiue by *Carniuorus*, and as it is a ſubſtantiue, they ſay it is taken *pro ſepulchro*, for a ſepulcher, meaning that it is a generall word for a ſepulcher, and therefore they add withall, that it ſignifyeth alſo a ſtone which conſumeth fleſh ſpeedily. The Latin Dictionaryes, alſo ſay the ſame; & our Latin Authors do vſe it likewiſe for a *ſepulcher* in generall, as *Iuuenall* ſpeaking of *Alexander* the Great (*Satyr.* 10.) ſayth *Sarcophago contentus erit*, and *S. Auguſtin* ſayth expreſly in his 18. book *de ciuitate Dei cap.* 5. that all men do call *Sarcophagum*, that which in Greeke is called τάφος, and ſignifyeth a tombe, wherein dead men are layd; and this I note the rather out of S. *Auguſtine*, becauſe he was an *African*, as *Victor* was, who writeth this ſtory of *Armogaſtes* in the ſame age, & therfore no doubt vſed the word *Sarcophagus* in the ſenſe, which S. *Auguſtin* ſayth was commō to all, as all other Latin Authours of the

ensuing ages haue done, namely *S. Gregorius Turonensis*, who hath the same words in the same sense.

74. But to put the matter out of all doubt, the very text, and wordes of *Victor* do expresly exclude this cõceit of M. Collins, seeing he sayth, that *Felix* hauing digged very deep, *inuenit Sarcophagum splẽdidissimi marmoris*, found a tombe of most bright, and shining Marble; and therefore it was not made of the stone called *Sarcophagus*, which according to *Dioscorides lib. 5. cap. 142.* is *leuis, fungosus, & friabilis*, light, spũgy, or soft like a mushrumpe, and easily to be crumbled, whereas marble is a most hard and solide stone; and albeit some kind of Marble is softer then other (as the white which is called *Alabaster*) yet there is none among all the kinds (which *Plyny*, or any other recounteth) that is light, spungy, and crumbling as *Dioscorides* describeth *Sarcophagus* to be, & therefore *Iacobus Delachampius* in his annotations vpon *Plyny lib. 36. cap. 17.* obserueth that some Authours do say, that *Sarcophagus* or *lapis Assius* is a kind of the stone called *Pyrites*, which is of the nature of fire (according to the *Etymology* of the word) & that others hould it to be a kind of pumishston; which is the lightest, and most spungy stone that

is;

is; so as, in the opinion of all these it is very different from the nature of Marble.

75. And put the case it were some kind of Marble, or might be so called, yet M. *Collins* should haue no reason to take it in this place for a Tombe made of that one kind of Marble, seeing the word *Sarcophagus* was (as I haue sayd) at that tyme when the story was written generally vnderstood for any Tombe made of what matter soeuer, and that it was also expressed in the Text of the history, that it was *splendidissimi marmoris*, of most bright and shining Marble, which cannot be applyed to this stone, wherein there is no splendour or brightnes obserued by Authors. And if M. *Collins* wil say, that the Etimology of the word (signifying an eating, or deuouring of flesh) might well induce him so to expound it, then why is it not also to be taken so in other places, alleadged by me before out of *Iuuenall*, S. *Augustine*, *Gregorius Turonensis*, & others, where it is euident that it signifyeth a Tombe, in generall? Or rather why doth he take *Pontifex*, and *Episcopus* for a Bishop, (which according to the *Etymology* should signify a Bridg-maker) and a superintendent, or ouerseer? or why doth he take *Latrones* for theeues, and not for such as guard

Princes going by their ſides for their defence, as the word did ſignify at the firſt?

76. Therefore as he ſhould be held for ridiculous, and a very Aſſe, that would now leaue the common vſe of theſe words to vnderſtand, and interprete them according to the Etimology or firſt origen therof, ſo may good M. *Collins* be held for no leſſe, if he will leaue the common vſe, and ſenſe of *Sarcophagus* (which all men take for a tombe in generall) to vnderſtand it for a tombe made of one certaine ſtone, eyther becauſe the Etymology thereof agreeth therewith, or becauſe perhaps at the firſt it might haue ſome deriuatiō from thence, which neuertheleſſe, is not neceſſary, ſeing that any Tombe, or graue may be properly called *Sarcophagus*, or *Carniuorus*, becauſe it doth indeed deuoure, & in tyme conſume mens bodyes, and turne them to duſt.

77. Thus thou ſeeſt, good Reader, how much I haue preſumed of thy patiēce to debate ſo largely with *M. Collins* his queſtion partly Grammaticall, and partly Hiſtoricall, aſwell to ſhew his ignorance, both in Grammer, and hiſtory, as alſo to confute his extrauagant conceit, grounded vpon no better foundation then his owne fraudulent diſſimulation of the Authours

text and meaning, which being duly wayghed doth rather make notably againſt him, then any way for him, as I doubt not, but thou haſt ſeene, and noted ſufficiently. And this ſhall ſuffice for one of the two exampls, which he alleadgeth out of *Victor*.

78. The other is of a Biſhop of *Carthage* called *Deogratias*, whoſe worthy members, ſayth M. *Collins*, the people out of their zeale might haue violently ſnatcht away, or pulled aſunder, *Niſi conſilio Prudentum neſciente multitudine ſepeliretur*, i. vnleſſe he had beene buryed, whyles the people did not know of it, at the direction, and ſuggeſtion of wiſemen; ſo as to reſiſt your reliquations (the true bankruptures of religion) is wiſedome to *Victor*, & to the ancient Chriſtians that liued before him. Thus ſayth M. *Collins*, alleadging this example much more truly, then he hath done the former.

79. But albeit there is no fraud in the example, yet there is notable folly in his inference theron; for how doth it follow of this act of thoſe wiſemen, eyther that it is wiſedome to reſiſt our reliquations (to vſe his abſurd phraſe) or that the preſeruation, and veneration of reliques are, the bankruptures of Religion? Whereof rather the contrary may be gathered by this ex-

ample, seeing it appeareth euidently thereby, how much the reliques of holy men were esteemed, and desired at that tyme, although wise men thought it necessary (as it was indeed) not to suffer the ignorant multitude to preuent the iudgment of the Church by their indiscreet zeale, and to reuerence the Reliques (though of neuer so holy men) before the Church had approued them.

80. And therefore as those wise men (of whom *Victor* speaketh) buryed the body to saue it from the violence of the indiscreet multitude, so the like hath beene full often and is in like occasion practised by Catholikes, whereof we had an euident example a few yeares ago in the funeralls of a worthy man, of whome I am sure, it will do M. *Collins* good at the very hart to heare, for the loue he bareth to our Society, I meane our last Father Generall *Claudius Aquauiua* of happy memory, who being thoroughout al his Generalate, no lesse renowned, and famous for his religious, and holy life, then for the Nobility, and worthynes of his lineage (being sonne to the Duke of *Atri*) was held in such veneration of the people, that when his body was brought forth to be buryed, they pressed with great violence

violence to approach the heaſe, and to get ſom reliques of him, by tearing the cloaths wherewith his body was veſted (as the manner is heere) which they attempted, & violently got his Cap from his head; whereupon the Fathers of the Society were fayne to vſe extraordinary endeauour, and diligence to repell them, and to carry away his body from them by force into the Sacriſty, and afterwardes to bury it ſecretly in the night.

81. Now then albeyt this was done no doubt, *conſilio prudenti*, by wiſe councell or aduiſe (as *Victor* ſayth of the other) yet I hope *M. Collins* will not inferre hereupon, that our Fathers did think that the reliques of Saints are not to be kept, & worſhipped, or yet that they would not highly eſteeme, and reuerence the reliques of their Generall, if the Church had canonized, and declared him for a Saynt, and the ſame is to be ſaid of thoſe wiſemen of whome *Victor* ſpeaketh.

82. And whereas *M. Collins* ſaith, that our *reliquations are the bankruptures of religion*; truly he is ſo fyne, and ſpruſe in his language, that I knowe not well whether I vnderſtand him or no (for I cannot tell well what he meaneth by *reliquations*, or by ban-

bankeruptures other wayes then by gheſſe) but if I gheſſe aright, & that he meane that by the veneration of reliques, we become bankrupts in religion, what will he ſay of all thoſe Fathers before mentioned, who cannot be denyed to haue honoured holy reliques, to wit, *S. Hierome*, *S. Ambroſe*, S. *Chriſoſtome*. *S. Gregory Niſſen*, *S. Auguſtine*, *S. Gregory* the Great, and *S. Gregory* Biſhop of *Towers*, and others; will he ſay that by their reliquatiõs they were alſo bankrupts in religion? and if not they, then why we? who do no more then they did, as it is euident by the teſtimonyes, and examples alleadged by me before.

83. And now to come to his concluſion, he ſaith, that *S. Hierome* ſhall end the matter, who in the lyues of *S. Hilarion*, and *S. Antony* teſtified that they gaue ſpecial order before their deaths; the one (to wit *S. Hilarion*) to be buryed in his Clothes, and not to be kept aboue ground one minute of an houre (becauſe ſayth *M. Collins*, he « would not be pickled *vp in reliques*;) and the « other to be buryed priuately, leaſt one « *Pergamius* a rich man might perhaps ſteale « away his body, and put it in a ſhryne; and « then he addeth, The like was done, ſaith « he, to *Moyſes* body for the ſame cauſe, God

euery

euery where forbidding to seeke the liuing amongst the dead, as you do playnely in your reliques, worshipping *not thē but Christ in them*, as you stick not to triumph *num* 25. of this Chapter. Thus endeth *M. Collins* his graue discourse, as wisely, as he beganne it, & with the like sincerity that you haue seene him proceed hitherto.

84. For you see he alleadgeth heer S. *Hierome* against reliques, as if S. *Hierome* did also impugne them no lesse then he, whereas that holy Father most earnestly defended the keeping, translation, and veneration of them against *Vigilantius*, in a particuler treatise written expressely for that purpose, as you haue seene amply in the last Chapter, *nu*. 22. 23. *&c*. which being obiected by me in my *Adioynder*, *M. Collins* passed ouer with silence, to the end, perhaps, that he might the better afterwards make vse of his authority some way or other against reliques, as heere you see he hath done, though most idly; seeing all that which he produceth out of the liues of those two fathers written by S. *Hierome*, proueth no more then that which you heard obiected by him before *nu*. 67. out of *Victor Vticensis* concerning *Armogastes*, to wit, that those two holy monks were so

lowly

lowly and humble in hart, that they thoght themselues al togeather vnworthy of that honour, which they knew had been done to many holy men after their death, and feared might also be done to them, if they did not preuent it; in which respect (as I said before of *Armogastes*) they were much more honourable in the sight both of God, and man, and therefore were by gods speciall ordinance, (for his owne greater glory and theirs) highly honoured afterward, not only by the celebration of their festiuall dayes in the Church, but also by the veneration, and translation of their holy reliques, which they (out of their humility) sought so much to auoyd.

85. And this is most euident in *Hilarion*, euen in that place of *S. Hierome* which M. *Collins* alleadgeth & obiecteth to vs, which I beseech thee good Reader, to note, that thou mayst withall consider the honesty of the man. For whereas he alleadgeth out of *S. Hierome* that *S. Hilarion* gaue precise order at his death to be buryed in *his Coat of hayre Cloth, his homely Cloake, and his hood, and not to be kept aboue ground one minute of an hower*, *S. Hierome* hauing sayd so (and presently after declared in a few lynes his death, & speedy buriall) addeth that a deare disciple of

of his called *Hesychius* being then absent from him in *Palestina*, and hearing of his death, went to *Cyprus*, where *Hilarion* dyed, & obteyned to dwell in the garden where he was buryed, and after ten monethes found meanes to steale away his body, & transported it to *Mayona* in *Palestina*, being accompanied with multitudes of monks, and people of the townes adioyning, and there buryed it in an auncient monastery, his Coate, Hood, and Cloake, being still whole, *& toto corpore, quasi adhuc viueret integro, tantisq; fragrante odoribus, vt delibutum vnguentis putaretur*, and all his body being vncorrupt, and entyre, as if he were yet aliue; and so fragrant with sweet odours, that it might be thought to haue byn annoynted with sweet oyntments. Thus sayth S. *Hierome*, who also relateth immediately after, the deuotion *Constantiæ, sayth he, illius sanctissimæ mulieris*, of the most holy woman *Constantia*, who was wont *peruigiles in sepulchro eius noctes ducere*, to passe whole nights watching at his tomb, *& quasi cum presente ad adiuuandas orationes suas, sermocinari*, and to conferre with him, as if he had beene present to help & further her prayers. Finally S. *Hierome* cõcludeth, that there was a wonderfull contention, euen vntill that very day

day betwixt the people of *Cyprus* & *Paleſtina* affirming that they had the one his body, and the other his ſpirit, by reaſon of the great miracles, which were dayly done in both places, albeit they were more frequēt in the garden of *Cyprus*: *Forſitan* (ſayth S. Hierom) *quia plus illum locū dilexerit*, perhaps becauſe he loued that place better. Thus ſayth this ancient Father.

86. Now then out of al this, foure things may be gathered. The firſt, that Almighty God rewarded his ſeruants euen in this world, with the honour which he out of his profound humility fled, and thought himſelfe vnworthy of. The ſecond that his diuine Maieſty did manifeſtly confirme, the vſe, veneration, and tranſlation of holy reliques, aſwel by the miraculous preſeruation of his ſeruants body incorrupt, as alſo by the fragrant odour that iſſued out of it; for therby it euidently appeared that God of his diuine prouidence ordayned that the body ſhould be taken vp, & tranſlated in ſuch ſort as it was; for if it ſhould haue ſtill remained buryed, vnſeene, and hidden (as *Hylarion* out of his humility deſyred it ſhould) theſe miracles had beene in vaine, and to no purpoſe; which were abſurd and impious, to ſay of any worke of God,

God, and especially of any of his extraordinary and miraculous workes, which euer tend to his greater glory, and either to the edification, instruction, and benefit of his seruants, or els to the confusion, and punishment of his enemyes.

87. The third thing which may be gathered of this history, is not only that it was the custome of holy & deuout people at that tyme to watch whole nights in cõtinuall prayer at the tombes & monuments of holy mẽ deceased, but also that Almighty God did satisfy their deuotion, yea, & stir them thereto by frequent miracles, approuing thereby the honour that was done to his seruants, according to our Sauiours promise in the holy Scripture: *Si quis mihi ministrauerit, honorificabit eum pater meus*, if any man do serue me, my Father will honour him. *Ioan.* 12.

88. Lastly, by all this it appeareth euidently, that M. *Collins* hath a deplorable cõscience, that makes no scruple to dissemble such important proofes of the vse and veneration of holy reliques, as these are, & to obiect such a trifle as heere he doth, out of the same place, which also rather fortifyeth our cause, then any way impugneth it, seing that it appeareth thereby, that the

Reliques of holy men, were at that tyme had in great veneration; for otherwayes, what should moue this holy man *S. Hylarion*, to feare, that he should be *pickled vp in Reliques* (as M. *Collins* prophanly speaketh) but that he knew it to be vsuall in the Church to reserue the Reliques of such as had the reputation of extraordinary sanctity, especially of those by whome Almighty God had done so many miracles, as he had done by him, albeit he for his part esteemed himselfe altogeather vnworthy, as well of the fauors, which he had receaued of Almighty God, as of the opinion which the world had conceaued of him. Thus much concerning *S. Hylarion*.

89. The like may be sayd of *S. Antony*, whose holy life was no lesse glorious in miracles then the former, in so much that he was held in his tyme for a miracle, and wonder of the world, as appeareth by the history of his life written by *S. Athanasius*; & albeit he also ordained to be buryed secretly, & charged his disciples that they should not let any man know the place of his buryall (in which respect it is doubtfull, as *S. Hierome* witnesseth, whether *Hilarion* obtayned of them to see it) yet it pleased God to reueale it about a hundred years after, in the

the tyme of *Iustinian* the Emperour, whereby his reliques were found, digged vp, & translated to *Alexandria*, as testify *Ado*, *Vsuardus*, *Sigebertus*, *Marianus Scotus*, *Crispinian*, and *S. Bede* our Countreyman, who in his *Martyrloge* 16. *Calend. Febr.* sayth, that *S. Antonyes body being found by diuine reuelation was brought to* Alexandria, *and buryed there in the Church of S. Iohn Baptist*. So he. Loe then how Almighty God honoured the memory, and reliques of him, who whilest he liued desired they should not be honoured; God so disposing (as I haue signifyed before) for his owne greater glory, & the reward of his seruants humility, whereby it appeareth what a silly obiection *M. Collins* hath made against the veneration of holy reliques seeing it serueth for no other purpose, but to testify, & proue the humility of those holy monks, and withall to shew his weakne, & want of better arguments to impugne this most ancient custom of Gods Church, acknowledged, and practised by so many ancient, and hol Fathers, as you haue heard already, and confirmed by infinite miracles, yea and sufficiently witnessed, euen by those examples, & in those places of the Fathers, which he hath heere produced: what cõscience then hath he, or what honesty, who

seeketh to deceaue, and delude his Readers with a bare shew of the Authority of Fathers, when he himselfe seeth that they are flatly against him, euen in those places, which he alleadgeth.

90. And heerof I may add yet this further proofe that euen in this conclusion of his discourse wherein he promiseth, to end with *S. Hierome*, he abuseth him notably, not only in dissembling all that which witnesseth the honour done to the reliques of *S. Hylarion*, and the continuall miracles which Almighty God wrought thereby, but also in carping at him, and reproving him sharply, thogh he doth not name him, but me, and other Catholikes, as he delt before in the like manner, with *S. Augustine*, as I obserued *cap. 8. num. 37. & sequent.*

91. For he chargeth vs heere with *seeking the liuing amongst the dead, contrary*, sayth he, *to the commandment of God*, because we professe to worship Christ in Reliques; and for the proofe therof he alleadgeth my Adioynder, saying: *as you striue not to triumph num. 25.* In which number neuertheless, I do but only relate *S. Hieromes* discourse against *Vigilantius*, whom he confuteth notably by the practise, and custome of the whole Church, alleadging to that end two

examples

examples of the ſolemn tranſlation of holy reliques: the firſt of the reliques of *S. Andrew*, *S. Luke*, and *S. Tymothy* in tyme of *Conſtantine* the Great, and the other of the Reliques of *Samuel* the Prophet trāſlated from *Iudæa* to *Chalcedon* in *Thracia*, carryed by Biſhops moſt ſumptuouſly and triumphantly in a golden veſſel, and met, receaued, and accompanied by the people of all the churches by the way, ſounding forth (ſayth *S. Hierom*) the prayſe of Chriſt with one voice all along as they went: whereupon *S. Hierome* asketh *Vigilantius*, whether he tooke *Arcadius* the Emperour (who cauſed this to be done) and al the Biſhops which carryed thoſe reliques, and all the people that accompanyed them, for fools, and ſacrilegious perſons; and finally he concludeth, deryding the folly of *Vigilantius*, ſaying *viz. Adorabant Samuelem non Chriſtum, cuius Samuel & Leuita & Propheta fuit*, belike they adored *Samuel* and not Chriſt, whoſe Leuite, & Prophet *Samuel* was.

92. Thus far I cyted *S. Hierome*, and then I concluded, that he ſhewed therein the abſurdity of *Vigilantius*, who did thinke that Chriſt was not adored in all this, but *Samuel* only; whereas all the reuerence and honor done by thoſe Biſhops to *Samuel* was

indeed (according to *S. Hieromes* discourse) done to Christ, whose *Leuite* and Prophet *Samuel* was; because (as *S. Hierome* also layd before) *the honor of the seruants redoundeth to their Lord*; and this is all which I layd *num.* 25. Whereupon *M. Collins* chargeth me, and other Catholiques to seeke *the liuing amongst the dead, contrary to the commaundement of God*; whereas you see euidently, that I doe but relate *S. Hieromes* discourse, who therefore is the man that sought *the liuing amongst the dead*, and not only he, but also those Bishops, who accompanyed the Reliques of *Samuel*, sounding forth (as *S. Hierome* sayth) the praise of Christ all the way as they went, & consequently honouring Christ in the Reliques of *Samuel*, which with *M. Collins* is to *seeke the liuing amongst the dead, contrary to the commandement of God*; whereby it appeareth what respect he beareth to *S. Hierome*, and to the ancient Fathers, when he can vpon any occasion taxe, or contradict them vnder hand, albeit he would haue his Readers beleiue, that he honoureth them much, and teacheth no other doctrine, but that which is theirs, or most consonant thereunto.

92. Well then you haue now seene *M. Collins* his deepe discourse against holy

Reliques

Reliques, being the very quinteſſence of his skill, drawne out of the limbecke of an hereticall brayne, and therefore ſophiſticated with ſo much fraud, as no man, that ſhould not euidently ſee it (as you haue done) would believe it of any man that hath the face, and reputation of an honeſt man, and much leſſe of a man of his profeſſion and quality.

My Lord of Winchester being charged in the Adioynder with inexcusable falsity in the manifest abuse of S. Augustine, *is abandoned by his champion* M. Collins: *in whome also three notable frauds are discouered touching one sentence of the same holy Father; and that he hath shamefully belyed* Cardinall Bellarmine *Lastly the veneration, and translation of holy Reliques, and the custom to carry them in procession, is clearely proued out of* S. Augustine.

CHAP. XII.

FOR as much as M. *Collins* hath alleadged S. *Augustine* to patronize his impugnation of holy Reliques, I will conclude this my reply with the relation of what I debated in my Adioynder with my Lord

Lord of *VVincheſter*, concerning certaine cleare teſtimonyes of S. *Auguſtines* beliefe & doctrine, touching holy reliques; & this I will do the rather, becauſe by occaſion therof I charged my Lord with a notable abuſe of S. *Augustin*, & an inexcuſable fraud, which *M. Collins* was in reaſon, and honeſty bound to defend, and therefore we will now ſee how well he hath performed it.

1. Thus then I ſayd in my Adyoinder *Chap.* 9. *num.* 64. Whereas the Cardinall produceth the euident & cleere teſtimony of S. *Auguſtine*, to proue that many Miracles were done by the Reliques of S. *Stephen* in *Affrick*, *M. Andrews* wiſheth the Cardinall to conſider how he can well and handſomly reconcile *Auguſtine* with *Auguſtine* cõcerning thoſe Miracles, and his reaſon is, becauſe *Auguſtine* ſaith in an Epiſtle to his Clergie, and all the people of *Hyppo*, *Nuſquam hic in Africa, talia fieri ſe ſcire: he knew that ſuch things were not don any wher in Affrick*, which I beſeech thee *good Reader* to note, and thou ſhalt euidently ſee the good Conſcience of *M. Andrews*, who abuſeth *S. Auguſtine* notably two wayes; the one in making him ſeeme to contradict himſelfe moſt manifeſtly, yea and to giue himſelfe, as it were, the lye, witneſſing in one place matters of

« fact vpon his owne knowledge, (for so he
« testifieth those Miracles done by *S. Stephens*
« reliques,) and in another place affirming
« that he knew the same to be false, for so
« must it needes be, if he knewe that such
« thinges were not done any where in *Africk*.
« The other abuse is, in that he peruerteth
« the sense of *S. Augustines* Epistle, as it will
« easely appeare, if we consider the occasion
« why *S. Augustine* wrote the same; which
« therefore I think good heere to relate.

« 2. A scandalous quarrell being fallen
« out betwixt a Chaplaine of *S. Augustine*, and
« a yong man concerning an infamous ca-
« lumnation raysed by the yong man against
« the Preist (whereof the truth could not be
« tried or knowne, because the matter de-
« pended wholly vpon their owne oathes,
« and testimonyes) *S. Augustin* aduised them
« to goe to *Nola* in *Italy* to the body of *S. Felix*,
« where it pleased God ordinarily in like
« cases to discouer periuries, by the miracu-
« lous punishment of the periured person; &
« of this he thought good afterwards to giue
« account vnto his Clergie and People for
« their satisfaction, which he did by the
« Epistle that *M. Andrews* citeth, wherein
« discoursing, by the occasion of this matter,
« why Almighty God doth such Miracles

in

in ſome place, and not in others, he ſaith, *Multis notiſſima eſt ſanctitas loci &c. Many do* » *verie well knowe the holynes of the place, where* » *lyeth the bodie of Bleſſed Felix of Nola, whither I* » *ordeyned them to go, becauſe from thence I might* » *more eaſely & truly vnderſtād by letters whatſoeuer* » *it ſhould pleaſe God to manifeſt in either of them.* » So he; and then hauing added, that alſo » in *Millan* a periured theefe was diſcouered » miraculouſly at the *Monuments* of certaine » *Saints*, and forced to reſtore that which he » had ſtolne, he ſaith further thus, *Numquid* » *non Africa &c. Is not Affrick full of the bodies of holy* » *Martyrs? & tamen nuſquam hic ſcimus talia fieri* » *&c. And neuertheleſſe we know that ſuch things* » (that is to ſay Miracls in this kind) *are not* » *don any where here in Africk. For euen as the Apoſtle* » *ſayth, that al holy men haue not the guifts of healing,* » *ſo alſo he who diuideth things proper, or peculiar* » *to euery one as it pleaſeth him, would not haue theſe* » *things to be done at all the memories or monuments* » *of Saynts*. Thus ſayth *S. Auguſtine*. »

2. Whereby I doubt not, but thou » ſeeſt, *good Reader*, in what ſenſe he denieth » Miracles to haue byn done in *Affrick*, that » is to ſay, ſuch Miracles as were done at the » body of S. *Felix*, for the diſcouery and pu- » niſhment of periury, & not ſuch as he teſti- » fieth els where, to haue byn ordinarily »

done

« done at the Reliques of *S. Stephen*, wherof
« he recounteth such a multitude, with such
« assseueration of his owne knowledge ther-
« of, and publique testimony of an infinite
« number of witnesses, and such particuler
« relation of circumstances, tymes, and pla-
« ces, that a man must hould him for the
« most impudent lyar, that euer wrote, if
« they were not most true. Besides, that
« writing the same, as he did for the proofe
« of *Christian* Religion against *Pagans*, and *In-*
« *fidells*, it cannot without extreme folly be
« imagined that such a learned, wise, and
« holy man, as he, would be so prodigall
« not only of his owne credit, and reputatiō,
« but also of the honour of Christiā Religiō,
« as to expose the same to the derision of the
« Paynims, by seking to confirme it by fables
« and lyes, which euery man in those parts
« (as well the Paynims themselues as others)
« might haue controlled, & would haue de-
« rided, if they had byn faigned.

« 4. Finally, these miracles of *S. Stephen*
« which *M. Andrewes* calleth here in question,
« are testified by *S. Augustine* in that worke
« which *M. Andrews* himselfe so much estee-
« meth els where, that alledging out of it a
« sentence which he thought might make
« for him, he calleth it *Opus palmare de ciuitate*

Dei

Dei, the principall or most excellent worke of *Augustine of the Citty of God*. And yet now he would faine disgrace it, or rather *S. Augustin* himselfe by the imputation of a contradiction, which he would the Reader should suppose to be betwixt it, and the foresaid Epistle of S! *Augustine*; wheras you see (and *M. Andrews* knoweth it in his owne conscience) that there is no contradiction in the world betwixt them, but that both of them do notably and clearly testify the ancient and venerable vse of holy *Reliques*, and the miraculous assistance, and helpe that God giueth to his faithfull people thereby, and by the praiers and Reliques of his holy Martyrs & Saints. So that truly a man may wonder at the impudency, and feared Conscience of *M. Andrews*, who seeketh to delude his Reader with such a fraudulent and inexcusable abuse of this holy Father.

5. Thus sayd I in my Adioynder, wherein I doubt not, but thou seest, good Reader, matter right worthy to be answered by *M. Collins* for the defence of my Lord of *VVinchester*, whom I charged deeply with egregious fraud, and abuse of *S. Augustine*. Neuertheless I may well say, that *M. Collins obmutuit*, is as dumbe as a Dogge, for he

sayth

sayth not one word to it, but abandoneth his Lordship quite, leauing him to answer for himselfe, as he hath done before diuers tymes. And whereas my discourse in my Adioynder, contayned also important matter for the proofe of the vse, and veneration of holy reliques (by reason of S. *Augustines* vndoubted testimony of notable miracles done as well at the body of S. *Felix* in *Nola*, and the monuments of certaine Saints in *Millan* as also at the reliques of S. *Stephen* in *Afrike*) *M. Collins* is no lesse silent thereto, then to what I obiected to my Lord, omitting all mention of either of both in this place, I meane, in his ninth Chapter. But afterwards in his answere to my tenth Chapter (where I had occasion to alleadge againe the same testimony of Saint *Augustine*) he thought good to say somewhat thereto, though he doth it with so grosse, and palpable fraud, that I cannot omit to discouer it, and as I hope shall leaue him speachles. Thus then he sayth *pag.* 447. *lin.* 29.

6. S. *Augustine*, in his whole Chapter
" *de ciuitate Dei l.* 22. *cap.* 8. neuer stands for
" miracles, to proue new doctrines by, but
" only the old (as was declared before) and
" therefore you shall gayne nothing from thence,

thence, who alleadge new miracles to authorize new articles, as praying to Saints, and worshiping of reliques, and such like conceipts, though we should subscribe to all which S. *Augustine* reports, with no lesse promptnes then your selues, that is more then he may be wel thought to do. For one tyme he confesseth of the aforesayd wonders, that, *Non sunt tanta autoritate commendata &c. They are not of such authority, as straight wayes to be believed, though betweene one faythfull man, and another*. Another tyme he sayes: *That as soone as they are told they are cleane forgotten, & no body relates them to them that did not heare them, as they were rehearsed* de libello, *nor no body remembers them any long tyme himselfe. His wordes are*: Nec (admodum) *innotescunt, neque vt non excidant animo, quasi glarea memoriæ crebra lectione tunduntur*: wheras it they were diuine miracles, why should they not be diuulged throughout the whole world, euen wheresoeuer the Ghospell is preached, as our Sauiour sayd of the Charity of that good woman that annoynted his feet? Againe: *Semel hoc audiunt qui adsunt, pluresq; non adsunt, vt nec illi qui affuerunt post aliquot dies mente retineant, & vix quisquam reperiatur illorum, qui ei quem non affuisse cognouerit, iudicet quod audiuit.*

7. Thus farre doth M. Collins alleadge

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S. *Auguſtine* his text, hoping to perſwade his Reader therby, that *S. Auguſtine* did not hold thoſe miracles which he related, to be diuine miracles, nor to be of ſuch authority as to deſerue to be diuulged throughout the world, as diuine miracles ought to be. But to the end that thou mayſt ſee, good Reader, how ſhamfully he ſeeketh to abuſe thee, peruerting S. *Auguſtine* his ſenſe cleane contrary to his meaning, thou ſhalt vnderſtand, that *S. Auguſtine* throughout all that worthy work of his *de ciuitate Dei*, wryteth purpoſely againſt the Paymins, and hauing vrged in the 22. booke, the conuerſion of the world to the fayth of Chriſt by miracles, he obiecteth againſt himſelf in behalfe of the Paynins thus: *Cur inquiunt, nunc illa miracula quæ prædicatis facta eſſe, non fiunt? why are not thoſe myracles done now which you ſay were then done?* Wherto he anſwereth, that he might ſay that thoſe miracles were then neceſſary before the world did beleiue, to the end that it might beleiue, and that whoſoeuer would ſeeke for new miracles to beleiue in Chriſt, now when the whole world beleiueth, he is to be held for a prodigious wonder.

8. But, ſayth he, *The Paynims do ſay this, for no other cauſe, but becauſe they do not beleiue that*

those miracles were then done; thus sayth *S. Augustine*, and thereupon he vrgeth the credit, and authority of the holy Scriptures, receaued and beleiued throughout the Christian world, whereby those miracles, testifying the diuinity of Christ, are not only published, but also beleiued, & authorized euery where: and then comming to that which M. *Collins* obiecteth, he sayth first thus: *Nam etiam nunc fiunt miracula in eius nomine &c. For miracles are also done now in his name, either by his Sacraments, or by the prayers or memoryes of his Saints, but they are not so cleare and famous, as to be published with as great glory as the other; for the Canon of the holy Scripture, which was to be euery where diuulged, doth make them to be read euery where, and to be fixed in the memory of all people, but these miracles which are now done are skant knowne by all the Citty or place wher they were done. For it so falleth out very often, that they are knowne but to a few, the rest being ignorant of them, especially if the Citty be great, and when they are tould elswhere to others, the authority which recommendeth them is not so great, that they are fully beleiued without doubt, or difficulty, albeit they be related by faythfull Christians one to another.* Thus sayth *S. Augustine*.

9. Now then this being the first part of that which M. *Collins* alleadgeth (but lamely

mely as you haue ſeene) I remit it to any mans iudgment, whether *S. Auguſtine* doe heerby deny, either that the miracls whereof he ſpake, were diuine miracles, or that they ought to be publiſhed euery where; ſeeing all that he ſayth is in ſubſtance this; that the miracles ſince Chriſts tyme, & the Apoſtles (not teſtifyed in the holy Scripture) neither are, nor can be ſo generally knowne, and belieued as thoſe which are mentioned in the Scriptures, becauſe theſe later miracles, are not knowne, and belieued, but in particuler places, neyther yet ſo fully belieued of all the Chriſtians that are in thoſe places, or heare of them, as thoſe other which the Scripture relateth, becauſe the Scripture being generally receaued, & belieued euery where as infallibly true, giueth alſo vndoubted credit, and authority euery where to the miracles which are witneſſed, and related therein.

10. How then doth it follow heerō that theſe later miracles are not diuine miracles? For he that ſhould ſay ſo, muſt alſo ſay that Almighty God neuer did miracle ſince the Apoſtles tyme, becauſe later miracles are not related in Scripture. But *S. Auguſtine* contradicteth this expreſly, for hauing recounted a great number of miracles done at

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the reliques of *S. Stephen* he concludeth thus: *Fiunt ergo etiam nunc multa miracula, eodem Deo faciente, per quos vult, & quemadmodum vult, qui & illa, quæ legimus fecit*: *Therefore there are now also miracles done, the same God doing them, by whome he will, and as he will, who also did those which we read* (in the Scripture.) Thus sayth *S. Augustine*, whereby it is euident that he acknowledgeth those miracles which he had related to be diuine mitacles, no lesse then those which are mentioned in the Scripture, seeing that they were wrought, as he sayth, by the same God who wrought the other.

11. What extreme impudency then is this in *M. Collins* to inferre vpon *S. Augustines* words that the miracles recounted by him were not diuine miracles, when *S. Augustine* flatly affirmeth that they were? Wherein it is also to be noted that those wordes of *S. Augustine*, wherein he affirmed it, went immediatly before those, wherupon *M. Collins* inferreth the contrary. For *S. Augustine* hauing sayd, that many miracles are don also now by Almighty God, addeth: *Sed nec ista similiter innotescunt &c.* which later wordes, *M. Collins* layeth downe, omitting the former, & then glosseth the later thus: *VVheras* (sayth he) *if these were diuine miracles, why should*

they not be diuulged throughout the world &c. signifying that the later miracles (whereof S. *Augustine* speaketh) were not diuulged ouer all the world, because they were not diuine miracles; whereas neuertheleſſe S. *Augustine* sayd immediatly before, that they were done by Almighty God, who did those other also which were read in holy Scripture, so as he only maketh this difference betwixt the one, and the other, that those in the Scripture, are publiſhed, diuulged, & believed, euery where by all Christian people, & the other are not so diuulged, and believed; but only knowne and believed in certaine places, and by particuler persons, though they be diuine miracles no leſſe then the former.

12. Furthermore, it is to be obserued for the further discouery of his fraud heerin, that he not only dissembleth the beginning of the sentence (which maketh flatly against him) but also changeth in the later part (which he alleadgeth) an important, & significant word which sheweth the dependance of that which heeyteth vpon the former part, which he concealeth. For whereas S. *Augustine* speaking of the later miracles, sayth: *Nec ista similiter innotescunt*, M. *Collins* alleadgeth it, *Nec ista admodum innotescunt*,

noteſcunt, wherin this difference is to be noted, that the word *ſimliter* doth import a compariſon of the later miracles, with other which he hath mentioned before, that is to ſay, with miracles teſtifyed by holy Scripture; and therfore hauing ſayd that God doth miracles now, *Qui & illa quæ legimus fecit; who did all thoſe which we read in Scripture*, he addeth preſently, *Sed nec iſta ſimiliter innoteſcunt &c. But theſe* (later miracles) *are not diuulged* (or generally knowne) *in like manner as the other &c.*

13. This then being the true ſenſe, & meaning of *S. Auguſtine*, it is euident that in this one ſentence of his, there may be noted three notable fraudes of *M. Collins*. The firſt, his lame cytation of it, omitting the firſt part of the ſentence, whereupon the later dependeth. The ſecond, the change of *ſimiliter* into *admodum* in the later part, becauſe *ſimiliter* might diſcouer the depẽdance of the later part vpõ the former. The third (which is one of the notableſt falſityes that euer I ſaw) his falſe inference vpon the ſecond part, flatte contrary to the expreſſe wordes of the former, which therefore he wittingly, and purpoſely concealed: ſo as it is hard to ſay, whether my Lord of *VVinchester*, or *M. Collins*, haue more abuſed *S. Auguſtine*

guſtine about the reliques of *S. Stephen*. My Lord vpon pretence of an Epiſtle of *S. Auguſtines*, which he moſt willfully peruerteth, calleth in queſtion, whether there were euer any ſuch miracles done or no, notwithſtanding *S. Auguſtine* his euident teſtimony therof vpon his owne knowledg; *M. Collins* though he will not deny that ſuch miracles were done, yet he laboureth to perſwade his Reader, that *S. Auguſtine* did not make any great accompt of them, eſpecially as of diuine miracles: & to this purpoſe he hath egregiouſly peruerted as you ſee, both *S. Auguſtines* text, and meaning, contrary to his expreſſe words, in ſo much that both my Lord and his Champion do make *S. Auguſtine* contradict himſelfe expreſly, and deny that which he conſtantly affirmeth.

14. Neuertheles *M. Collins* not content with this, addeth another fraud touching the ſame point, no leſſe remarkable then the former: for whereas I vrged in my Adioynder that theſe miracles recounted by S. *Auguſtine*, were a manifeſt confirmation of the vſe and veneration of holy Reliques, he anſwereth *pag.* 441. *lin.* 21. that, *Non ſequitur conſequentia à miraculis ad cultum*, *VVinet*, ſayth he, *Bellarmine* himſelfe, *lib.* 4. *cap.* 14. de

de notis Ecclesiæ. And this *M. Collins* affirmeth afterwardes againe *pag.* 449. *lin.* 7. saying thus: *This is starke false that Miracls done at Saints bodyes infer the honour which you challeng to them, by any probable consequence, as* Bellarmine *denyes about* Hieremyes *body, and was quoted to you a little before out of his booke de notis Ecclesiæ*. Thus sayth *M. Collins*.

15. But *Bellarmine* in that Chapter which he quoteth hath no such thing, but rather the contrary; for he teacheth and proueth there, that miracles are not only necessary, but also sufficient to proue a new fayth; and amongst the obiections of our aduersaryes, he hath this (out of *Caluins* preface to his Institutions, and the *Magdeburgenses*) that true miracles do confirme the Ghospell (*Marci vltimo*) and that these miracles of ours doe ouerthrow it, and confirme Idolatry, that is (say they) the worship of reliques, & Images, the inuocation of Saints, Masse &c. So as according to *Bellarmine*, our Aduersayes themselues doe graunt that the consequence is good, *à miraculis ad cultum*.

16. For if true miracles confirme the Ghospell, then consequently they do confirme the true worship of God, which is taught, and deliuered by the Ghospel; and

conforme to this, our Aduerſaryes do alſo affirme that our miracles (which they will needs haue to be falſe miracles) do confirm Idolatry, that is (ſay they) the worſhippe of Saints, and Reliques &c. and therefore according to their opinion we may well ſay, that as falſe miracles doe confirme falſe worſhip, ſo true miracles do confirme true worſhip; whereupon it alſo followeth, that if the miracles which are done by reliques, can be proued to be true miracles, the worſhip of reliques is a true, & lawfull worſhip, and not Idolatry. So as it appeareth euen in that Chapter of Cardinall *Bellarmine*, cyted by *M. Collins*, that our Aduerſaryes themſelues do graunt in their obiection, that the conſequence is good, *à miraculis ad cultum*; and the Cardinall doth not deny it in the ſolution, but only ſayth in anſwere of the obiection thus: *Sed, inquiunt, iſta miracula euertunt Euangelium. Reſpondeo, verum eſt, ſed Caluini, non Chriſti: vel probent iſti quod tam audacter affirmant.* But they ſay that thoſe miracles (of ours) do ouerthrow the Ghoſpell. I anſwere, it is true, but the Ghoſpell of *Caluin*, and not of Chriſt, or els let them proue that which they ſo boldly affirme.

17. Thus ſayth the Cardinall, and then

then proceedeth to the confutation of foure arguments of theirs, whereby they endeauour to proue that miracles do not *facere certam fidem*, amongſt the which their third argument is, that miracles were done in tymes paſt at the Prophet *Hieremyes* tombe, by the illuſion of the Diuell, which they ſay, was manifeſt, becauſe thoſe miracles were don to the benefite of thoſe, who did worſhip *Hieremy* with ſacrifices and diuine honour, as a God; whereto the Cardinall anſwereth thus: *Ad tertium*, ſayth he, *dico, mendaciũ eſſe Caluini &c. To the third, I ſay, that it is a lye of* Caluin, *that the people did worſhip* Hieremy, *with ſacrifices, and diuine honours, for he bringeth no witnes of it, but only hath in his margent* Hieronymus præfatione in Hieremiam. *But neither in the preface of* Hierome *to the Prophet* Hieremy *whome he tranſlated, neither in his preface to the Commentaryes of* Hieremy, *there is any mention at all of this hiſtory: moreouer there is another little Preface prefixed before the Prophet* Hieremy, *in the* Bibles *ſet forth by* Benedictus, *whereat* Caluin *aymed, as it ſeemeth, but that preface is not* Heromes, *neither is there any mention therein of ſacrifices, or diuine honour, but only that miracles were done at his ſepulcher. Finally* Epiphanius *and* Iſidore, *in the life of* Hieremy, *do ſay indeed that miracles were done, but of ſacri-*

fices, or diuyne honour done vnto him, they say nothing. Thus sayth the Cardinall, and this is all he sayth to that obiection, or concerning miracles done at *Hieremyes* body.

18. Now then; how doth the Cardinall deny heere, the consequence *à miraculis ad cultum*? Is there any one word therein, which may be wrested to any such sense? Wherin al we see is, that *Caluin* is taken tardy, and charged with a manifest lye; but of the Cardinalls denyall of that consequence, not so much as one sillable, either there, or in all that Chapter, whereto his speciall drift is, to proue that new miracles are sufficient to confirme, and proue any point of fayth not beleiued, or taught before, which the Cardinall layeth for a foūdation and ground in the very beginning of the Chapter: and vpon this ground, & the reason which he giueth to proue the same, it followeth directly that the consequence is good, *à miraculis ad cultum*: for thus argueth the Cardinall: *Vera miracula* (sayth he) *non possunt fieri, nisi Dei virtute* &c. *True miracles cannot be done, but by the power of God, and therefore they are called in Scripture the testimonyes of God, so as that which is confirmed by miracle, is confirmed by Gods testimony: but God cannot be witnes of a lye; therefore that which is confir-*

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med by a miracle, muſt needs be true.

19. Thus ſayth the Cardinall, wherupon it muſt needes follow alſo, that if the worſhip of Saints Reliques, or Images be confirmed by a true miracle, it muſt needes be a true, and lawfull worſhip; ſeeing then this directly followeth vpon the Cardinals groundes, diſcourſe, and doctrine in that Chapter, *M. Collins* hath extremely abuſed, and belyed him, in making him a witneſſe of the contrary, *viz.* that, *Non ſequitur conſequentia à miraculis ad cultum.*

20. Moreouer the Cardinall is ſo farre from denying that conſequence, that in his ſecond Booke *De beatitudine Sanctorum c.* 3 §. *Quartò probatur*, he proueth directly the veneratiõ, & worſhip of holy reliques, by the miracles done at them: *Quæ miracula* (ſayth he) *certè non fierent, ſi Deo cultus reliquiarum non placeret*, which miracles would not be don, if the worſhip of reliques did not pleaſe God, whereof he alleadgeth many examples out of S. *Epiphanius in vita Iſaiæ, Ezechielis, Hieremiæ. S. Baſil. orat. in Mamantem. S. Gregory Nazianzen orat. in Cyprianum. S. Chryſoſtome in lib. contra Gent. Palladius in hiſtoria lauriaca c.* 26. S. *Ambroſe ſerm. de* SS. *Geruaſio & Protaſio. S. Hierome contra Vigilantium. S. Auguſtine lib.* 22. *de ciuitate Dei. cap.* 8.

21. And

21. And hereto the Cardinall addeth alſo a further proof thereof (§. *Quinto probatur*) by miracles which haue often beene ſeene euen in the dead bodyes of Saints, *Per quæ*, layth he, *Deus apertiſſimè nos ad eorum veneration em inuitare videtur*, by the which God doth manifeſtly ſeeme to inuite vs to the worſhip or veneration of them; and heerof he alſo alleadgeth diuers notable examples, as out of *S. Chryſoſtome* in his ſermon of the *SS. Iuuentius* & *Maximus*, whoſe faces he ſaith, appeared reſplendant after their death. Alſo *S. Hierome* affirmeth of *S. Hilarion*, that his body was found entyre after ten moneths, and ſo fragrant that it might ſeem to be anoynnted with ſweet oyntments. *S. Auguſtine* witneſſeth *lib.* 9. *Confeſſ. cap.* 7. that the bodyes of *SS. Geruaſe* and *Protaſe*, were found whole and vncorrupt. *Sulpitius* in his Epiſtle to *Baſſula* teſtifyed that the body of S. *Martyn* was after his death more like a glorifyed body, then the body of a dead man. *S. Bonauenture* affirmeth the like of the body of Saint *Francis*. Laſtly the Cardinall concludeth with the euident and dayly experience of the oyle which doth miraculouſly diſtill from the body of *S. Andrew* the *Apoſtle*; all which the Cardinall alleadgeth to proue

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that holy reliques are to be worſhipped. This then being ſo, how ſhameles is *Collins*, who calleth the Cardinall to witnes that there is no conſequence *à miraculis ad cultum?*

22. But to returne to *S. Auguſtines* teſtimony concerning the miracles done at S. *Stephen* reliques, you haue ſeene it proued euidētly, how notoriouſly falſe it is which *M. Collins* hath gathered out of him, to wit, that he did not eſteeme the ſaid miracles to be diuine miracles; when neuertheles he ſayth, that they were don by the ſame God who did the miracles which are teſtified in holy ſcripture; whereupon it followeth that the honour done to thoſe reliques in the ſolemne tranſlation, and circumgeſtation of them (to vſe ſtil *M. Collins* his phraſe) was gratefull to Almighty God, who did miraculouſly comfort, and releiue thoſe who with deuotion, did concurre, and cooperate thereto, or had recourſe to them; whereby the ſick recouered their health, the blynd their ſight, and the dead their life; in ſo much that *S. Auguſtine* giueth teſtimony of fiue or ſixe ſeuerall dead perſons reuyued, partly by the application of ſomwhat that had but only touched the holy reliques, and partly by the oyle of the lam-

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pe that burned before them, which therefore S. *Augustine* calleth *oleum Martyris*, the oyle of the Martyr.

23. And this I mention the rather, becauſe M. *Collins* doth formalyze himſelfe very ſeriouſly againſt the cuſtome that thē was to apply to diſeaſed perſons the flowers that had touched the reliques of Saints; and this he doth by the occaſion of a miracle related by me in my Adioynder out of S. *Auguſtine de ciuitate Dei*, *vbi ſupra*, where he teſtifyeth that a blynde woman was reſtored to her ſight, by applying to her eyes certaine flowers that had touched the holy reliques of S. *Stephen*; which M. *Collins* laboureth to proue to haue beene no good cuſtome, euen by the authority of S. *Auguſtine* himſelfe, which I beſeech thee, *good Reader*, wel to note, and the notable foolery and fraud withal of this idle fellow. Thus then he ſayth *pag.* 448. *lin.* 15. In the 8. booke, ſayth he, *of the aforeſaid* worke *cap.* 27. he (*S. Auguſtine*) allowes not of meates to be ſet vpon Martyrs tombes, for obteyning of bleſſing; *a Chriſtianis melioribus*, ſayth he, *hoc non fit*, he denyes not but it is done, but he ſayes the better ſort of *Chriſtians* do it not, much leſſe flowers to be layd vpon their bodyes, and taken of agayne, with

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hope of vertue to proceed from them in application to ſicke folkes; for of ſanctifying meates to neceſſary vſe, wee read in the Apoſtle (and the martyrs might concurre to it if they were *Conſcions*) but of the flowers no where, nor to ſuch purpoſe, eſpecially from the dead. The Chriſtians then might do this in *S. Auguſtines* tyme, but not the better ſort of Chriſtians as he moſt aduiſedly ſpeakes, not *meliores Chriſtiani*, whom you liſt not to imitate, but chooſe the worſer part, and clout a religion out of fond Cuſtomes, which the iudicious of thoſe tymes neyther allowed then, & much leſſe would now.

24. Thus iangleth this cozening Companion, who can ſay nothing without ſome fraud, as heer you ſee. He telleth you of flowers layd vpon the dead bodyes of Saints, and applyed to ſick folkes in S. *Auguſtines* tyme, but what effects followed it, or with what circumſtances, or to what purpoſe S. *Auguſtine* ſpeakes of it, he ſayth not one word, and therefore he more boldly argueth agaynſt it, out of another place of S. *Auguſtine*, as againſt a cuſtome not vſed by the better ſort of Chriſtians, nor approued by S. *Auguſtine* himſelfe, or by the iudicious of thoſe tymes. Whereas S. *Auguſtine*

guſtine ſpeaketh not of flowers otherwaies, but only in relating a notable miracle done by Almighty God vpon a blynd woman, who was reſtored to her ſight, by applying to her eyes the flowers that had touched the holy reliques of S. *Stephen*; whervpon it ſhould follow (according to M. *Collins* his aſſertion) that if it were a bad cuſtome to vſe flowers to that purpoſe, God did by a miracle approue a bad cuſtome, and do a ſinguler benefit to one of the worſer ſort of Chriſtians, that vſed the ſame; yea and it would followe alſo that S. *Auguſtin*, wryting againſt the *Paynims* (as he did in that book and Chapter) fortyfied and confirmed our Chriſtian religion by bad cuſtomes not vſed amongſt the better ſort of Chriſtians, and diſallowed alſo by himſelf; for ſo will M. *Collins* haue you to ſuppoſe.

25, But who would not deteſt the fraud, and laugh at the folly of this abſurd fellow? who maketh *S. Auguſtine*, to contradict himſelf, vpon no better a ground, then *S. Auguſtins* diſlike of an other cuſtome, not vſed by the better ſort of Chriſtians; which yet proueth no more againſt this cuſtome impugned by M. *Collins*, thé againſt any other thing, that he, or any body els

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ſhall liſt to reiect for a bad cuſtome. For what good argument can *M. Collins* make out of that place of S. *Auguſtine*, againſt the forſayd application of flowers? Will he argue thus? *S. Auguſtine* diſallowed the cuſtome of ſetting meat vpon Martyrs Tombs to be bleſſed, *Ergo*, he diſalowed the cuſtom of applying to the ſicke the flowers that had touched the Reliques of Saints? *Auditum admiſſi riſum teneatis amici!* Beſides that, the difference of theſe two cuſtomes was ſuch in *S. Auguſtines* opinion, that he reiecteth the one in expreſſe words, and approueth the other clearely inough, in that he alleadgeth it againſt the Paynims, to proue the continuance of diuine miracles, relating that miracle done vpon the blynd woman, by the meanes of thoſe flowers.

26. And to the ſame purpoſe he alſo recounteth afterwardes another notable miracle done in like manner by flowers, vpon a ſicke Paynim, who being in great danger of death, and earneſtly ſolicited by his ſonne in law, and daughter (who were Chriſtians) to imbrace the Chriſtian fayth, moſt obſtinatly reſiſted, vntill his ſonne-in law (after moſt feruent prayer made at the Reliques of *S. Stephen*) tooke ſome of the flowers which were vpon the Altar, and at

night conueyed them vnder the ſicke mans head; who ſleeping after a whyle, was ſo moued in his ſleep to be a Chriſtian, that he cryed out before morning to be baptized, and after his Baptiſme repeated continually the laſt wordes of *S. Stephen, Act. 7.* viz. *Chriſte accipe ſpiritum meum* (albeit he had neuer heard them related) in ſo much that they were alſo his laſt wordes; for he dyed ſhortly after of the ſame ſicknes.

27. Thus doth *S. Auguſtine* recount this miracle done alſo by flowers, taken only from the altar wher *S. Stephens* reliques were kept; and now were it not abſurd & ridiculous to imagine that he diſliked this vſe of thoſe flowers, wherby God wroght ſo great a miracle? Or that he eſteemed the pious & godly ſonne-in-law of that Paynime, for a Chriſtian of the worſer ſort, becauſe he vſed thoſe flowers to that purpoſe? What then ſhal we ſay of other things which *S. Auguſtine* reporteth to haue beene in like ſort applyed to ſicke, yea & to dead perſons with like miraculous effects, as cloathes, and garments which had touched the ſayd reliques, and were applyed to dead bodyes, whereby three were reuiued, and another alſo reuiued by the oyle of the Martyr (as I haue ſignified before) ſhall we ſay that

that they were also Christians of the worser sort that applyed the same? Or that *S. Augustine* did also dislike those actions, because he disliked the setting of meats vpon Martyrs tombs? And if those things might be so vsed, why not flowers? For clothes, and garments haue no more warrant, priuiledge, or vertue for that purpose, then flowers haue; so as by *M. Collins* his graue censure, the greatest miracles, that *S. Augustine* relateth (as the reuyuing of the dead, which surpassed the Diuels power, & therfore must needs be diuine miracles) were done by bad customes, that is to say, by vnlawfull meanes, and those which vsed thē were Christians of the worser sort, euen in S. *Augustines* opinion, though he recount the same for the confusion of the Paynims, and for the honour and proofe of the Christian religion.

28. Loe then what an absurd fellow I haue to deale withall, and also how false & fraudulent he is, who not only dissembleth my whole text, but also shamefully peruerteth *S. Augustines* meaning, the better to couer his owne imposture. But to draw to an end, and to conclude with somwhat more concerning the translation, and circumgestation of holy reliques (which *M.*

Collins ſo much diſliketh) the vſe and practiſe of both is euident inough, euen in thoſe examples alleadged by me in my Adioynder out of that booke, and chapter of *S. Auguſtine*, which M. *Collins* hath ſo cenſured, mangled, and martyred, as you haue ſeene.

29. And firſt, for the circumgeſtation of reliques, the practiſe of it is maniteſt in two examples related by *S. Auguſtine* in the place aforeſayd: the one of *Lucillus* a Biſhop who was cured of a *Fiſtula*, carrying a certaine relique of *S. Stephen* in proceſſion: *populo*, ſayth *S. Auguſtine*, *præcedente, & ſubſequente*, the people going ſome before, and ſome after; and the other example is of another Biſhop called *Proiectus*, who carryed *ſacra pignora* (ſo *S. Auguſtine* calleth the holy reliques of *S. Stephen*) at what tyme the blind woman (of whome I haue ſpoken amply before) was reſtored to her ſight by the flowers which had touched thoſe holy reliques, ſo as it cannot be denyed, but that the reliks of *S. Stephen*, were circumgeſted or (by *M. Collins* his leaue) carryed in proceſſiō, euen by the Biſhops themſelues, accompanyed with the people for the greater honour of them, which alſo Almighty God approued by manifeſt miracles.

30. And

30. And as for the translation of reliques, it is as cleare as the Sunne, that those reliques, whereby all those miracles were done in *Africke*, were translated thither; for *S. Stephen* was not martyred in Africke, but at *Hierusalem*; besides that, there is sufficient testimony in approued Authours of the tyme and occasion of their translation, as that *Orosius* being sent by *S. Augustine* to *S. Hierome*, who then resided at *Hierusalem* to conferre with him concerning the origen or beginning of the soule of man, was the first that brought into the West parts, *Reliquias B. Stephani Protomartyris tunc nuper inuẽtas*, the reliques of B. *Stephen* the first Martyr, which had byn then lately found. So sayth *Gennadius* in his booke *de viris illustribus c.* 39. who liued at the same tyme, which was in the raigne of the Emperours *Honorius* and *Theodosius*; for then were the holy bodyes of *S. Stephen*, *S. Nicodemus*, and *S. Gamaliel* found by a Priest called *Lucianus*, to whome it pleased God to reueale the same by an apparition of *S. Gamaliel*, as may be seene in the history thereof written at lardge by *Baronius Anno Domini* 415. where also it is related what notable miracles were done, not only in the finding of them, & in translating them to a Church in *Hierusalem* vpõ

the mount *Sion*, but also in the translation of those which *Orosius* carryed to *Africke*, who passing by the Iland called *Minorica*, was forced to stay there some dayes, in which time so many miracls were wrought there by them, that 540. Iewes were conuerted to the Christian fayth; and afterwards when those reliques were brought into *Africke*, and distributed there amongst the Bishops (of whome *S. Augustine* was one) the miracles were so many, and so cōtinuall, that *S. Augustine* hauing recounted a great number of them in the aforesayd Chapter of his 22. Booke *de ciuitate Dei*, lamenteth that he hath not tyme to write all that he knew, and therefore craueth pardon of his Reader, yeilding this reason.

31. *Si enim*, sayth he, *miracula sanitatum, vt alia taceam* &c. *For if I would now write the miracles of cures, and healing of diseases (to omit others) which haue beene done by this Martyr (that is to say, most glorious* Stephen*) in the Colony of* Calama, *and in ours; very many bookes were to be written, and yet all could not be gathered, but those only, which haue beene set downe in little bookes, or registers, to be read to the people: for when we saw the signes of diuin vertues (that is to say the miracles) like vnto the ould, to be so frequently done in our tyme, we thought good to ordayne, that they should be*

registred

registred, and read, to the end that they might be remembred, and come to the knowledge of many. It is not yet two yeares, since this memory began to be celebrated heere at Hyppo, *and albeit the registers, which haue beene made of many of the miracles that haue beene wrought, haue not beene giuen vp (whereof I am most assured) yet those miracles which haue beene written, and giuen vp, do arriue almost to the number of 70. now when I write this; and at* Calama, *where the memory began before we had it heere, the number is incomparably greater; also at* Vzalis *(which is a Colony neere to* Vtica*) I know many notable thinges haue beene done by the same Martyr, but the custome of registring them, is not, or rather hath not beene vsed there; but now perhaps it is begun there.*

32. Thus sayth S. *Augustine*, and then recounteth a notable miracle done lately before (when he himselfe was there) vpon a noble woman called *Petronia*, which he sayth he caused her to register: and when he hath related the sayd miracle, he concludeth after a few lines, with that which *M. Collins* had no list to see, and I haue therfore layd downe before, & now will repeate it againe for his greater confusion: *Fiunt ergo*, sayth S. Augustine, *etiam nunc multa miracula eodem Deo faciente* &c. *Therefore now also many miracles are done, the same God doing them, who*

did those which we read (in the Scripture:) *but these neither are diuulged, and made knowne alike* (*as the others are*) *neither are they with often reading so beaten into the memory of men, that they be not forgotten &c.*

33. Thus farre I haue thought good to lay downe S. *Augustine his wordes*, wherein I with these things to be noted; first, that S. *Augustine* acknowledgeth innumerable miracles to haue beene done by the reliques of S. *Stephen*; the second, that they were diuyne miracles, and esteemed, and declared for such by *S. Augustine*: and that therefore *M. Collins* hath abused, and belyed him notably in denying the same, and cyting him lamely and corruptly, to make good his owne fiction, as you haue seene before. Thirdly that the custome of translating, and carrying reliques with solemnity was not only vsuall in the Church in *S. Augustines* tyme, but also grateful to Almighty God, who confirmed the same with infinite miracles; so as this testimony of *S. August.* touching holy reliques, giuen by him most seriously, and sincerely vpon his owne knowledge, for the proof of Christian religiō, might suffice alone, though we had no other, to proue the vse, veneration, translation, and circumgesta-

geſtation of reliques to be not only lawful, but alſo moſt acceptable to almighty God, and therefore, both my Lord of *VVincheſter*, and *M. Collins* had as much reaſon, as men could haue for ſo bad a matter, to ſeeke to diminiſh the credit, and authority of it, as you ſee they haue laboured to do; thogh with ſo manifeſt, and inexcuſable fraudes, that they haue therby notably diſcouered, aſwell their owne bad conſciences, as the weakenes of their cauſe.

34. But he that liſt to ſee more ample proofes for the yſe and veneration of holy reliques, let him take paynes to read *Cardinall Bellarmines* 2. booke *de Beatitudine Sanctorum*, wherin he treateth expreſly of the reliques of Saints, and I doubt not but he will reſt ſatiſfied for that matter. For my intention was not to treat this cõtrouerſy, further then the diſcouery of *M. Collins* his fraudulent dealing therein, ſhould giue me iuſt occaſion; albeit I doubt not, but that which I haue had occaſion to treate, and debate with him concerning the ſame, may ſuffice to ſatisfy any reaſonable man. And therefore hauing now ſufficiently performed, what at firſt I intended (which was to diſcouer ſome part of *M. Collins* his egregious fraudes, in defence of my Lord of

VVinchester, to shew thereby that he deserueth neither thankes of my Lord, nor answere frō me) I will now make an end, albeit there remaine yet behind, so many more of like quality, that truely I am amazed to see the multitude, and enormity of them, as I will make it most cleare, and euident heereafter, if this do not put him to silence, as I hope it will; for such is the force of the truth, which I defend, and so euident are his frauds, & falsityes which I haue discouered, that I doubt not, but as he hath had the power to open my mouth, with his *EPPHATA*, so I shal haue much more power to stop his, with *OBMVTESCE*.

THE

THE CONCLVSION TO THE VNIVERSITY OF CAMBRIDGE.

NOVV that I haue diſcouered vnto you ſome part of *M. Collins* his fraudes (I ſay ſome part, for ſo it is in deed, and but a ſmal part in reſpect of the reſt, which remayne yet vntoucht,) I leaue to you to conſider the enormity thereof, and what might moue him to ſuch a deſperat reſolution to venter the loſſe of his reputation for euer, for a little flaſh of vayn glory which he might hope to gayn with the common ſort, for a ſhort tyme, vntill his coſenage ſhould be detected; or whether

ther he was so greedy of the temporall reward, which he expected of his maiesty, and my Lord of *VVinchester*, as to purchase it with eternall damnation due to his fraudulent impiety, or impious fraud, such as the like (or at least greater) hath not been seene in any writter, that hath made profession of the christian faith: Neuertheles if the infamy or hurt that may ensue thereof, did only touch, or concern himselfe, it lesse imported, and might be the better disgested, and dissembled by you; but seeing that he is a publique member of your Vniuersity, & that there is such a simpathy, and communion betwixt euery member, & the whole body, that *si quid patitur vnum membrum* (as the Apostle saith) *compatiuntur omnia membra*, 1. cor. 12. I make no doubt but that you of your wisdomes will consider that the blame and guilt of his offence, may redound to you all, except you seeke to free your selues from the participation thereof; and that therefore you will think it conuenient to execute my sentence of *Obmutesce* vpon him, by putting him to perpetual silence both of tongue & pen, whereby it may appeare to the world, that his infamous booke printed by the publique printer of your Vniuersity, was not published

shed with your warrant, or approbation, but by surreption, and his owne priuate authority; for so shall you deliuer your selues from all participation, not only of his disgrace, but also of the punishment due to him, by Gods iustice, which otherwayes may some way extend it selfe also to you for your conniuency with him.

For I am sure you cannot be ignorant how necessary is the prayer of the Royall Prophet, *Psal. 5. Ab occultis meis munda me, & ab alienis parce seruo tuo*, seeing that Almighty God doth many tymes seuerely punish whole cõmunityes for priuate mens faults, when they are permitted and dissembled in the delinquents. When *Achan (Iosue 7.)* concealed, and hid part of the spoile of *Iericho*, contrary to the Commaundement of Almighty God, his fault was imputed to the whole army of *Iosue*, and punished in them vntill the offendour was found out, & stoned to death: *Peccauit Israel*, sayth Almighty God, *& præuaricatus est pactum &c.* when neuertheles one man (to wit *Achan*) had committed the offence; and therfore Almighty God sayd further vnto them: *Non ero vltra vobiscum donec conteratis eum qui huius sceleris reus est*. And when iustice was executed vpon him, *auersus est* (sayth the *Scripture*) *furor Domini*

mini abeis: now then if this ſecret offence of a priuate perſon was by Gods iuſtice imputed to al the children of *Iſrael*, and puniſhed in them all, becauſe the delinquent was not chaſtiſed; what ſhall we thinke of the offence of a publicke perſon? Yea of an offence far more heynous then that of *Achan* was, which being conſidered in it ſelfe (& not as it was then extraordinarily forbidbidden by Almighty God) was an indifferent, & a lawfull action; wheras all falſhood & fraud is alwayes of it ſelfe ſo deteſtable, & abominable to God & man, that the *Pſalmiſt* worthily coopleth the deceitful mā, with the blood-ſucker, ſaying *Pſal.* 5. *Virum ſanguinū & dolōſum abominabitur Dominus.* And what fraud or deceyt can be comparable to that which is practiſed in matter of religion, whereby not only God is diſhonored, but alſo mens ſoules are endangered, or drawne to eternall perdition? And put the caſe, that M. *Collins* had vſed this fraud only to teach a true doctrin (as his freinds may ſay perhaps to excuſe him) yet it were neuertheles inexcuſable; ſeeing it is euident that all falſity, is of it ſelf ſo contrary to almighty God (who is *ipſa veritas*) that it can neuer be lawfully practiſed, in ſo much that an officious lye is not

to

to be made to saue the world, or with neuer so great pretense of Gods honour, or seruice, as *Iob* signifyed, when he said, *cap.* 13. *Nunquid Deus indiget mendacio vestro, vt pro illo loquamini dolos?* but now the case is farre otherwayes with *M. Collins*, who hath wittingly and wilfully, falsified, corrupted, & wrested the fathers against the light of his own conscience, to establishe an erroneous, and false doctrine, wholy opposit, and contrary to theyrs, (as you haue euidently seene) and all this to the extreme danger of innumerable soules. Wherupon I conclude, that it behoueth you to consider of the weight of this cryme, and to seeke to expiate the same by some meanes, least Almighty God may say to you, with farre greater reason, then he said to the children of *Israel* for *Achans* offence, *Non ero vobiscum donec conteratis eum qui huius sceleris reus est*; which neuertheless, I say not, I assure you, with desire that he should be otherwise chastised, then to be humbled, and made to know himselfe, and his errours for the saluation of his soule, that is to say, *vt conuertatur & viuat*, that being truly penitent, and repentant, he may liue, not only here in the seruice of God many years

yeares, but also hereafter with Almighty God eternally. And this, in good truth, is all the hurt I with him, notwithstanding the hoat bickering and conflict that hath passed betwixt vs.

AN APPENDIX TOVCHING a place of S. Ephræm, alleadged by my Lo. of Winchester, against Prayer to Saints, debated with M. Collins before in the 7. Chap. num. 50. & sequent.

WHERAS M. Collins hath affirmed that my Lord alledged it out of a Manuscript which his Lordship hath to shew, and that the sayd Manuscript was printed at *Rome* by *Dominicus Basa*, in the year of our Lord 1584. & is entituled the *Diurnall of the Maronits*, I haue thought good for the better satisfaction of the learned, to cause the Arabicall text of *S. Ephræm*, as it is in the sayd *Diurnall*, to be printed here, together with the explication thereof in Latin letters, and the Latin translation thereof word for word, wherein I wish these thinges to be obserued.

1. First, that is printed after the manner of the Hebrew, Syriacke, & Calday, and so to be read, to wit, from the right hand to the left, and that therefore the Latin beginneth with the Arabike in the very last page, at *Suscipe deprecationem meam &c.* & so goeth backward, euery latin word answering the Arabique which it explicateth.

2. Secondly, that for as much as there

is great difficulty to expresse the true sound of the Arabique in Latin letters, by reason of the different dialects betwixt the Arabique, and other languages (wherby I haue seene the Arabique set downe in Latin letters diuersly, by men of diuers Nations) I haue therefore vsed the aduise of a very learned Maronite, who naturally speaketh the Arabique tongue, and is very expert in the Latin and Italian, by fourty years study and practise of both, whome I haue procured to giue me the translation of the Arabique, and the true sound and pronuntiation therof, expressed by Latin letters as neere as may be, according to the learned and grammaticall Arabique, which sometymes differeth somewhat from the vulgar in pronuntiation & sound; as for example, the word *sauaca* which signifyeth *aqua-lus tibi*, is vulgarly pronounced *suaca* (as it is set downe by me in the seauenth chap. *num.* 54. 55. & 56.) whereas in the explication of the Arabique in this Appendix it is *sauaca*, according to the grammaticall pronũtiation thereof, which difference may also be noted in diuers other words.

3. Thirdly I desire thee, good Reader, to note the difference betwixt the Arabical words giuen vs by Maister *Collins*, and those which

which thou seest neer let downe out of the *Diurnall* of the Maronits alleadged by him. The words he giueth vs for *S. Ephræms* are, [*Illaica we shaueca lam atlabu*] whereas the other in the sayd Diurnall are [*Flam atlob sauaca*] of the difference whereof, as also of the corrupt translation of them, and the omission of an important sentence following immediatly in the text of S. *Ephræm*, I haue treated amply in the seauenth Chapter: whereto I add heere concerning [*atlabu*] that although it be an Arabical word, & may be vsed in some sort, yet not in that manner that M. *Collins* hath it, to wit, when (*lam*) a negatiue particle, signifying (*non*) doth go immediatly before it; for then it cannot be [*atlabu*] as the Maronits do assure me, but [*atlob*] as we read it in *S. Ephræm*. So as it appeareth that of fiue Arabical words which M. *Collins* hath pretended to giue vs out of S. *Ephræms* text, at least 4. are not to be found there; besides the corrupt & false sense, which he giueth vs thereof, as I haue shewed euidently in the 7. Chapter.

4. Fourthly wheras I haue also in the 7. Chap. *num.* 50. & 60. set downe the English translation of certaine salutations of S. *Ephræm* to the B. Virgin *Mary*, and to S. *Michael* the Archangel (contayning also his

expresse inuocatiō of them) together with part of another prayer of his to Almighty God; and finally, the end, and conclusion of the very prayer it selfe, out of which M. *Collins* hath taken his counterfait text, I haue thought good for the further satisfaction of those that haue skill in the Arabique to cause the same to be printed heer, to the end that they may the more clearly discouer the egregious fraud of my Lord, & his Champion in the abuse and corruption of *S. Ephram*. Wherin neuerthelesse it is to be noted, that of the salutations to the B. V. and S. Michael, (which in S. Ephræm are very many) I haue taken out but some few, to shew the custome and manner of speach of that ancient Father (conforme to the custome of Catholiks at this day) and that it may serue for a preamble to his inuocatiō of them, wherwith he concludeth his sayd salutations. All which I beseech thee good Reader wel to cōsider together with that which I haue represented vnto thee, in the 7. Chap. and then I doubt not, but thou wilt euidently see, & detest the impudency of M. *Collins*, and say to him with me, *Obmutesce* Syr Samuel, for shame, *Obmutesce*.

MVSEVM BRITAN

Ex oratione

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ

Ex oratione ad Deum. pag. 206.

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ

Finis orationis à Collinio citatæ. pag. 226.

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ

Ex oratione ad Beatam Virg. pag. 172. & 173.

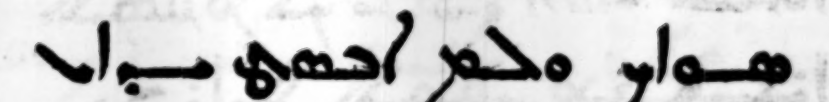
ܫܠܡ ܠܟ ܡܪܝܡ ܡܠܝܐ ܛܝܒܘܬܐ
ܥܡ ܟܠ ܒܢܝ ܐܢܫܐ. ܫܠܡ ܠܟ
ܡܪܝܡ ܕܐܝܬ ܒܟ ܡܠܝܐ ܕܚܝܐ
ܘܡܚܝܐ ܟܠ ܥܠܡ ܥܠܡܝܢ ܫܠܡ
ܠܟ ܡܠܝܐ ܡܢ ܟܠ ܡܐ ܕܚܫܝܟ
ܠܗ ܒܪ ܐܢܫ ܘܠܐ ܡܫܟܚ ܠܗ
ܡܢ ܟܠ ܡܐ ܕܫܠܡ ܠܗ ܒܪ ܐܢܫ
ܘܠܐ ܡܫܟܚ ܠܗ

atlob flam almauti grabata



precabor non , mortis vulneribus

idai absor valam fauaca



meas manus extendam non & ,tibi æqualē

ala vlachenna gairaca alahi ala



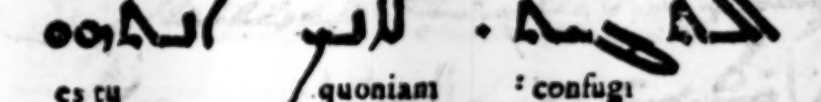
ad sed & ;te præter Deum ad

vtibica rahmatica



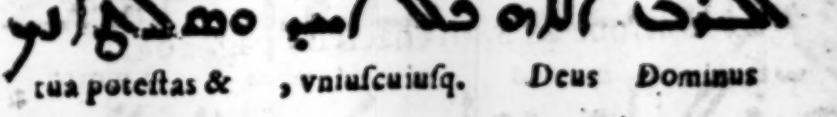
tuam bonitatem & ,tuam misericordiam

antahua lannaca altgaitu



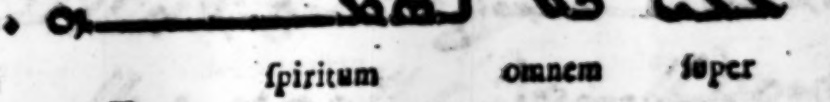
es tu quoniam : confugi

vsultanuca abdon cul allahon allarbbu



tua potestas & , vniuscuiusq. Deus Dominus

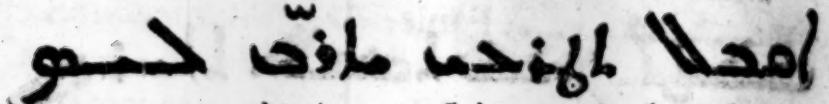
nasmatan culli ala



spiritum omnem super

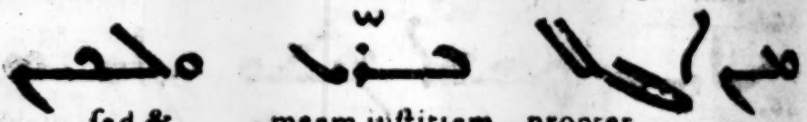
Ex

laisa ia rabbi tadorhi aebal



non , domine o meã deprecationẽ Suſcipe

lachenna borri agli mena



ſed & , meam iuſtitiam propter

vſia rahmatica agli mena



in & ,tuã miſericordiã propter

rafatica ta hananica cadhrati



tuæ protectionis & ,tuæ miſerationis mult tudine

mena alhazinata; naffi challes



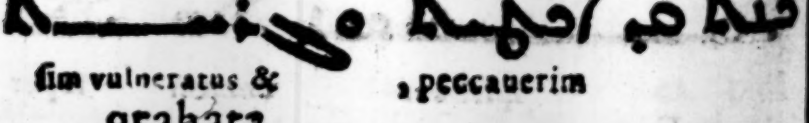
a mœſtam m.am animam ſalua

vena ia rabbi ad corni almauti



ſi & , domine mei memento : morte

vgiarabtu achtaitu chet cuntu



ſim vulneratus & , peccauerim

grahata

Faultes escaped in the print.

Page	Line	Fault	Correction.
5.	17.	or gouernement	of gouernement
10.	12.	but it was	but when it was
14.	13.	Lord of Ely	Lo of Winchester
and so likewise pag. 15. l. 4. & in other places.			
16.	19.	pags	pages
17.	11.	Thus far Collins	Thus farre &c.
23.	9.	domination	dominion
33.	3.	more, then	more then,
Ib.	vlt	falley	falsly
38.	1.	*ad ipso*	*ab ipso*
39.	vlt	tend	the end
42.	13.	consequent	consequents
62.	17.	more those	more then those
77.	2.	infere	inferre
82.	13.	Monarchy	Monarch
89.	1.	Augustine	S. Augustine
99.	4.	reaso	reason
10.	2.	care	eare
109.	1.	*eligit*	*elegit*
118.	1.	alledged my Lord	alledged by my L.
131.	19.	*dele*	so
146.	7.	longe	tongue
Ibid	12.	example	examples
178.	3.	an do	and do
183.	10.	*Non hoc quæritur*	*Nunc hocquæritur*
Ibid	12.	nor the question	now the question
184.	5.	but in all	but also in all
18[illegible].	14.	*habet Sanctos*	*habet in Sanctos*
Ibid	16.	of	or

Ibid

FAVLTES.

Ibid	27.	went	were
220.	21.	bebate	debate
214.	8.	*ſiam et lob ſuaca*	*ſiam at lob ſauaca*, or *ſuaca* (as it is vulgarly pronounced.
225.	18.	*ſuaca*	*ſauaca*, or *ſuaca*
Ibi.	19.	*ſua* ſignifyeth	*ſua* or *ſaua* ſignifi
216.	4.	*col.* 182.	*col.* 1820.
Ibi.	7.	*sheua*	*shauo*
Ibi	8.	Arabique *ſaui*	Arabique *ſaua*
Ibid	9.	Syriacque *sheui*	Syriacque *shue*
Ibid	10.	*ſua*	*ſaua*
Ibid	15.	of *ſua*	of *ſaua*, or *ſua*
227.	3.	if *ſuaca*	if *ſauaca*, or *ſuaca*
Ibid	13.	*lam et lob ſuaca*	*ſiam at lob ſauaca*
229.	4.	ſo all	ſo ſay all
278.	15.	odoration	adoration
290.	16.	*gratia*	*gratiæ*
303.	10.	bloud	brood
308.	20.	insteed of &c. add this Greeke verſe	
		Κἀμὸι μιγίσῃ παντα χῦ σωτηρία	
336.	27.	manificent	magnificent
342.	19.	God	Gods
344	16.	ſound	ſond
348.	27.	not acknowledge	not onely not acknowledge
349.	6.	or know	to know
353.	13.	God to a iuſt	God too, a iuſt &c
360.	7.	thoſe, *quod*	thoſe, *quos per* &c
Ibid	23.	ſaying that	ſeeing that
361.	8.	that apparition	that the apparition
369.	10.11.	in Moyſes	to Moyſes
371.	4.	letter	later
381.	20.	religious ſake	religions ſake

Ibid.

FAVLTES.

Ibid	27.	religious	religions
86.	18.	religious	religions
431.	9.	euer carpe	euer did carpe
456.	27.	vnapproued	approued
466.	2.3.	to a man of	to be a man of
470.	21.	the winding sheet	the linnen cloath
Ibid.	24.	the sayd sheet	the sayd cloath
478.	5.	*voloces*	*veloces*
480.	27.	Almighty of his	Almighty God of his &c.
496.	12.	his seruants	his seruant.

FINIS.